CUK-H00552-109-931441

THE

CALCUTTA REVIEW

An Illustrated Monthly

Established 1844

109

THIRD SERIES
Volume XLXI

CALCUTTA UNIVERSITY
CENTRAL LIBRARY.

APRIL—JUNE
1934

PUBLISHED BY
THE UNIVERSITY OF CALCUTTA

CRCU 195

First Series	*1844*
New Series	*1913*
Third Series (Monthly) ...	*1921*

GS 1441

THE CALCUTTA REVIEW

Volume XLXI ; Numbers 1—3

APRIL—JUNE, 1934

CONTENTS

Page

The Sanctions in the Covenant 1
M. K. Nambyar, LL.M. (Lond.)
Regional Planning 21
G. Montagu Harris, O.B.E., M.A.
New Italy and the Orient 35
Taraknath Das, Ph.D.
The Earth's Constitution and Seismic and Volcanic Phenomena 43
A. K. Das, M.A., D.Sc.
Art, Utility and Worship in the Most Ancient India ... 57
Syamacharan Bhattacharyya, M.A.
Classical Revival in our Music and Principles of Composition ... 63
Dhurjatiprasad Mukherjee, M.A.
Post-War Germany: A Study from Within 72
O. Urchs, Ph.D.
Village Self-Government in Bengal 83
Nareschandra Roy, M.A.
Higher Educational and Cultural Institutions in Fascist Italy ... 94
Linguistics in India 97
Manilal Patel, Ph.D. (Marburg).
The Marings of Manipur 104
Jyotsnakanta Bose, M.A.

The Pact of Rome: A Turning Point in World Politics ... 151
Taraknath Das, M.A., Ph.D.
The Establishment of the Fort William College ... 160
Prakash Chandra, M.A., LL.B., Ph.D. (London)
An Aspect of Modern Poetry 172
N. N. Chatterjee, M.A.
Three German Sociologists 186
Dr. Heinz Nitzschke, Dr.Phil. (Leipzig)
The Charter of Al-Madinah 197
S. Sharafu-D-Din, M.A., B.L.
Modern Science and Spirituality 206
Anilbaran Roy, M.A.

Page.
Dynamic Idealism 214
Frank C. Bancroft
Conversions and Reconversions to Hinduism during Muslim Rule 218
Sri Ram Sarma, M.A.
"University Settlement": Its Lessons for India ... 223
Sasadhar Sinha, B.Sc. Econ., Ph D.Econ. (London)
College and University Education 225
W. S. Urquhart, M.A., D.L., D.Litt., D.D.
Secondary Education in Bengal 230
Khagendranath Mitra, M.A.

Jivanmukta (A Poem) 273
Sri Aurobindo
Modern Science and Spirituality 275
Anilbaran Roy, M.A.
Rupert Brooke 283
Bhawani Shankar, M.A.
The British Cabinet 299
S. K. Sastri, M.A.
International Prison Legislation with reference to Labour ... 307
Pankajkumar Mukherjee, M.A.,B.L.
Rise of the Republic of Czechoslovakia 319
Taraknath Das, Ph.D.
Mediaeval Bengali Literature 327
Tamonaschandra Das-Gupta, M.A., Ph.D.
Village Self-Government in Bengal 335
Nareschandra Roy, M.A.
✓International Mortgage Banks 344
Sarojkumar Basu, M.A.
Medini Rai 355
Golapchandra Roychoudhury, M.A.
Idol-worship in Pre-Islamic Arabia 365
M. L. Roychoudhury, M.A., B.L.
The Deathless Four (A Poem) 373
Devaprasad Sarvadhikari, Kt., LL.D.
The Three Paharia Tribes of the Rajmahal Hills (*Illust.*) ... 375
Praphullachandra Biswas, M.Sc.
Alma Mater Jena 377
Herbert Gunther
Systems of Sickness Insurance 379
Benoykumar-Sarkar

Miscellany 106, 239, 386
Reviews and Notices of Books 113, 244, 393
Gleanings 120, 249, 398
At Home and Abroad 127, 256, 409
Ourselves 136, 264, 421

List of Contributors and their Articles.

Page.

Aurobindo, Sri
Jivanmukta (A Poem) 273
Bancroft, Frank, C.
Dynamic Idealism 214
Basu, Sarojkumar, M.A.
International Mortgage Banks... 344
Bhattacharyya, Syamacharan, M.A.
Art, Utility and Worship in the Most Ancient India 57
Biswas, Praphullachandra, M.Sc.
The Three Paharia Tribes of the Rajmahal Hills (*Illust.*) ... 375
Bose, Jyotsnakanta, M.A.
The Marings of Manipur 104
Chandra, Prakash, M.A., LL.B., Ph.D. (Lond.)
The Establishment of the Fort William College 160
Chatterjee, N. N., M.A.
An Aspect of Modern Poetry 172
Das, A. K., M.A., D Sc.
The Earth's Constitution and Seismic and Volcanic Phenomena 43
Das, Taraknath, Ph.D.
New Italy and the Orient 35
The Pact of Rome: A Turning Point in World Politics ... 151
Rise of the Republic of Czechoslovakia 319
Dasgupta, Tamonashchandra, M.A., Ph.D.
Mediaeval Bengali Literature 327
Gunthur, Herbert
Alma Mater Jena 377
Harris, G. Montagu, O.B.E., M.A.
Regional Planning 21
Mitra, Khagendranath, M.A.
Secondary Education in Bengal 230
Mukherjee, Dhurjatiprasad, M.A.
Classical Revival in our Music and Principles of Composition ... 63
Mukherjee, Pankajkumar, M.A., Ph.D.
International Prison Legislation with reference to Labour ... 307
Nambyar, M. K., LL.M. (Lond.)
The Sanctions in the Convenant 1
Nitzschke, Dr. Heinz, Dr.Thil. (Leipzig)
Three German Sociologists 186
Patel, Manilal, Ph.D., (Marburg)
Linguistics in India 97
Roy, Anilbaran, M.A.
Modern Science and Spirituality 206
Roy, Nareshchandra, M.A. 275
Village Self-Government in Bengal 83
Roychoudhury, Golapchandra, M.A.
Medini Rai 355
Roychoudhury, M. L., M.A., Ph.D.
Idol-worship in Pre-Islamic Arabia 365
Sarbadhikary, Devaprasad, Kt., LL.D.
The Deathless Four (*A Poem*) 373

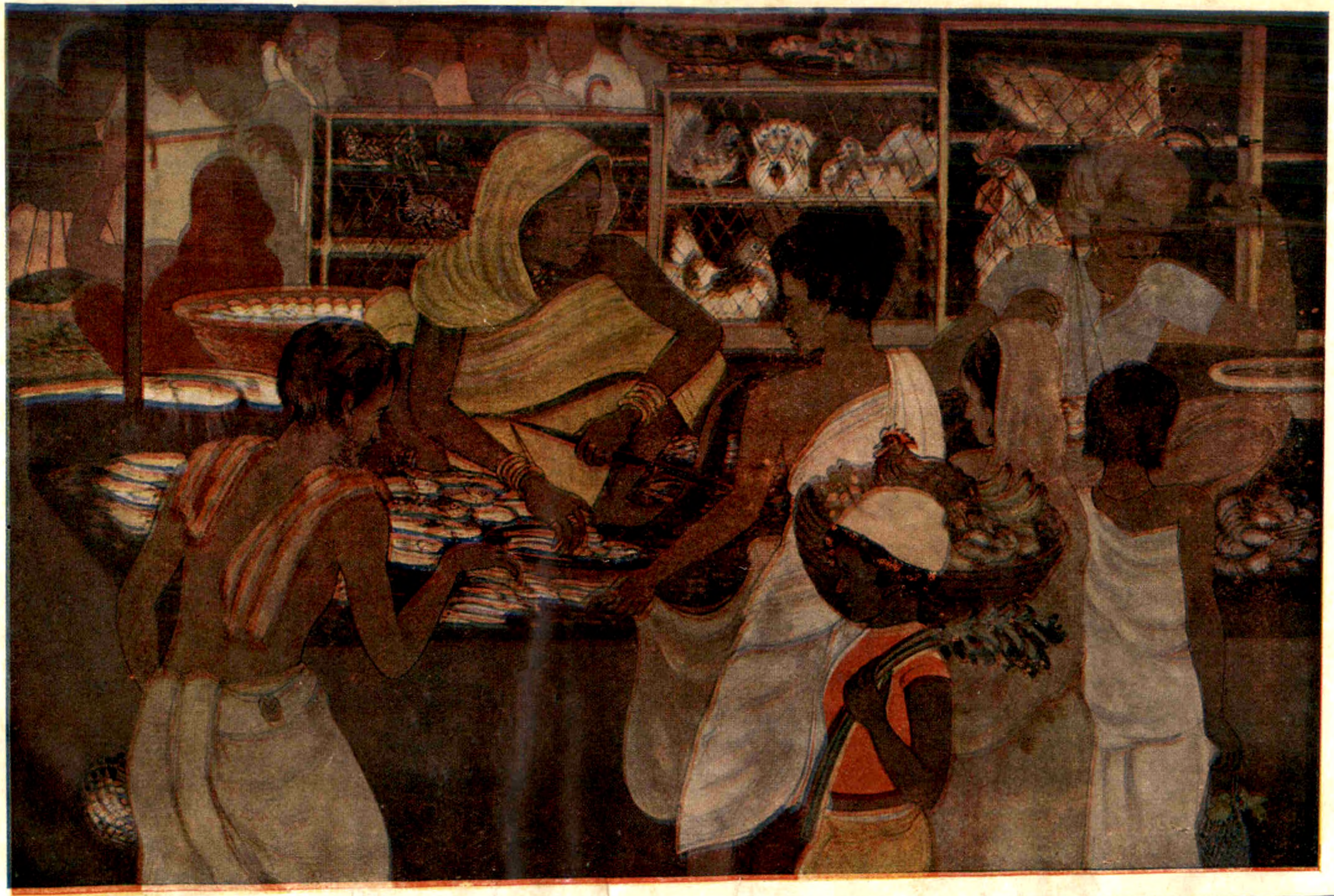
Page.

Sarkar, Benoykumar, M.A.
Systems of Sickness Insurance 379
Sarma, Sri Ram, M.A.
Conversions and Reconversions to Hinduism during Muslim Rule 218
Sastri, S. K., M.A.
The British Cabinet 299
Shanker, Bhawani, M.A.
Rupert Brooke 283
Saraf-Ud-Din, S., M.A.
The Charter of Al Madinah 197
Sinha, Sasadhar, B.Sc. Econ., Ph.D.Econ., (London)
University Settlement: Its Lessons for India 223
Urchs, O., Ph.D.
Post-war Germany: A Study from Within 72
Urquhart, Dr. W. S , M.A., D.L., D.Litt., D.D.
College and University Education 225

Illustrations

Front Page.

An Indian Market Corner 1



AN INDIAN MARKET CORNER

By Ramendranath Chakravarti.

THE CALCUTTA REVIEW

APRIL, 1934

CONTENTS

PAGES

An Indian Market Corner... ... ... *Frontispiece*

The Sanctions in the Covenant 1
M. K. Nambyar, LL. M. (Lond.)

Regional Planning 21
G. Montagu Harries, O.B.E., M.A.

New Italy and the Orient 35
Taraknath Das, Ph.D.

The Earth's Contitution and Seismic and Volcanic Phenomena 43
A. K. Das, M.A., D.Sc.

Art, Utility and Worship in the Most Ancient India ... 57
Syamacharan Bhattacharyya, M.A.

Classical Revival in our Music and Principles of composition ... 63
Dhurjatiprasad Mukherjee, M.A.

OXFORD DICTIONARIES

THE SHORTER OXFORD DICTIONARY on Historical principles prepared by William Little, H. W. Fowler, J. Coulson and revised and edited by C. T. Onions. In two volumes, 2500 pages, printed in three columns. Blue Burckram binding, Rs. 43-5. Also in leather binding, Rs. 72-3.

'The great O.E.D. has been boiled down without losing any of its essential proportions or sacrificing aught of its endearing flavour.' Times Literary Supplement.

THE CONCISE OXFORD DICTIONARY of current English adapted by H. W. Fowler and F. G. Fowler, revised edition. 1460 pages. Stout cloth binding Rs. 5. Superior style from Rs. 7-4.

OXFORD UNIVERSITY PRESS
Mercantile Buildings, Calcutta

PAGES

Post-War Germany: A Study from Within 72
O. Urchs, Ph.D.

Village Self-Government in Bengal 83
Nareschandra Roy, M.A.

Higher Educational and Cultural Institution in Fascist Italy ... 94

Linguistic in India 97
Manilal Patel, Ph.D.(Marburg).

The Marings of Manipur 104
Jyotsnakanta Bose, M.A.

Miscellany 106

Reviews and Notices of Books 113

Gleanings 120

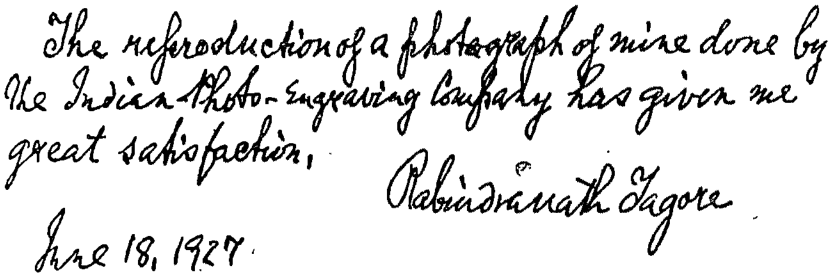
At Home and Abroad 127

Ourselves 136

OPINION

of

SRIJUT RABINDRANATH TAGORE



The reproduction of a photograph of mine done by the Indian Photo-Engraving Company has given me great satisfaction,

Rabindranath Tagore

June 18, 1927

The Indian Photo Engraving Co.,

Process Engravers and Colour Printers

217, Cornwallis Street, Calcutta

Telephone—B. B. 2905. Telegrams—'DUOTYPE,' Calcutta.

THE

CALCUTTA REVIEW

PUBLISHED BY CALCUTTA UNIVERSITY

THE SANCTIONS IN THE COVENANT

By M. K. NAMBYAR, LL.M. (LOND.),
Barrister-at-Law

EVER since its adventures with Japan over the Manchurian conflict, the League of Nations has lost its terrors and its charms. It is no longer the hope of humanity. It has ceased to be the dread of militant Imperialism. A notice of withdrawal from the League is apparently of greater potency than all ' the organized major force of mankind.' There are however many who think that the Council of the League blundered in handling the Sino-Japanese dispute in the way it did. Responsible journals and publicists of repute have expressed the view that if the Council had but resorted to the coercive machinery of the League early enough, the events in Manchuria and Jehol could have been avoided, and the League saved its present humiliation. In sparing the rod, the Council spoiled Japan, and sapped the vitals of the League. Germany has followed Japan ; Italy is threatening to follow suit. It is interesting therefore to investigate into the potentialities of the sanctions in the Covenant, and inquire how far they are capable of enforcement.

I

The framers of the Covenant were quite aware that the obligations under the Covenant could not be enforced merely by pacific means. The familiar Article X which guarantees the territorial integrity of the members against external aggression directs : ' In the case of any such aggression, or in case of any threat or danger of aggression, the Council shall advise upon the means by which this obligation shall be fulfilled.' Again, Article XI : ' Any war or threat of war..............is hereby declared a matter of concern to the whole League, and the League shall take any action that may be deemed wise and effectual to safeguard the peace of nations.' Further Article XVI : 'Should any member of the League resort to war in disregard of its Covenants under Articles XII, XIII or XV, it shall *ipso facto* be deemed to have committed an act of war against all other Members of the League which hereby undertakes immediately to subject it to the severance of all trade or financial relations......' In certain circumstances envisaged by Article XVII the provisions of Article XVI become applicable to non-member states as well.

It is important to notice that the jurisdiction of the League to operate the penalties is dependent on the happening of certain contingencies. These contingencies cannot obviously be enlarged or extended by any process of interpretation. Punitive statutes should be strictly construed. To invoke the sanctions therefore it is absolutely essential that the facts postulated in the Covenant should be present.

These conditions are three and no other : 'aggression or threat of aggression' by Article X; 'war or threat of war' under Article XI, 'resort to war by a member in disregard of its Covenants under Articles XII, XIII or XV,' under Article XVI.

The Covenant has no interpretative clauses. In reducing international relations into a statute, it did not apparently occur to the framers of the attendant evils of legalism, of the insistence on the word more than on the intention, or of the importance of an agreed construction. What is ' aggression ? ' What is the test or criterion by which a particular act should be adjudged to amount to an act of aggression ? The Covenant is silent. The Draft Treaty for Mutual Assistance did not purport to define the word either, though by Article XV of that treaty it recognised the jurisdiction of the permanent Court of International Justice with regard to the interpretation of that treaty. During the negotiations on the Geneva protocol, an agreed definition was thought necessary ; Article X of the protocol therefore recited: 'Every State which resorts to war in violation of the undertakings in the Covenant or in the present protocol is an aggressor'[1]—which is neither an explanation nor a helpful definition, since one is merely directed to the larger questions as to when a state may be said to resort to war, and when such war may be said to be in violation of the undertakings contained in the Covenant. That protocol was of course abandoned. But still the quest for a correct definition remained. Soviet Russia has of late concluded a number of non-aggression pacts with neighbouring states, in which care has been taken to enumerate what constitutes aggression. Presence of armed forces of a state in the territory of another is laid down as one such test of aggression. But judged by that test France would be the aggressor in the Franco Prussian War of 1870, and Great Britain and the United States would equally be aggressors in the last Great War. Mere fact of entry by the troops of a foreign state can certainly be no index of aggression.

Speaking before the Eighth Assembly of the League, the veteran jurist, the late M. Scialoja of Italy, a 'co-parent' of the Covenant as he justly called himself, said: "When we speak of aggression we are perfectly aware of what it means. *We know that it means nothing at all.*[2] We realise the difficulty of formulating a definition of aggression, and the joint efforts of jurists, diplomats and politicians have so far failed to arrive at any acceptable definition of the term. Furthermore a state which is resolved to coerce its neighbours by armed force will never be the apparent aggressor, for however unskilled in diplomacy it will always manage to make its neighbour begin the attack. Therefore, in our attempt to fix the responsibility for the aggression we must not dwell too much on appearances."[3] In this analysis, it may not be the invader but the invaded that is the true aggressor.

Sir Austen Chamberlain adverting to the difficulty in defining aggression stated in the House of Commons on the 26th November, 1927: "I think if you lay down tests by which you must be bound, you will find the aggressor will carefully conform to your particular test, and will escape the liability which ought to follow upon his actions, just because of the precision of your definition. I therefore remain opposed to this attempt to define the aggressor because I believe it will be a trap for the innocent and a signpost for the guilty." This conclusion was accepted by Mr. Kellogg in his address to the Council of Foreign Relations on 15th March, 1928, on the Paris Pact that was then in the process of negotiation, on the ground that any agreed definition of aggression would be open to abuse.

---

[1] Cmnd. 2273/24.

[2] Italics are mine.

[3] Records of the Eighth Assembly, p. 84.

That is undoubtedly true ; but does the difficulty of definition diminish the difficulty of adjudication of the aggressor, which is fundamental for the operation of sanctions under Article X ? To enunciate an exhaustive juristic conception of aggression is as hard as that of 'self-defence.' Methods of modern warfare have only increased the complexity of the problem. There may be cases of 'aggression' within the meaning of Article X without the firing of a single shot or the entry of a single soldier into a neighbouring state ; conversely, there may be no case of aggression in spite of the presence of all these factors. If acute differences still remain on the question after exhausting all legal ingenuity and exploring all alleys of thought for the last ten years and more, the impossibility of agreeing on the aggressor in any given case in the absence of an accepted sense of the terms is obvious. When law formulated in a statute is sought to be substituted for diplomacy in the settlement of international disputes, the term of the statute ought to be capable of an agreed meaning, or of submission to an agreed tribunal for elucidation in cases of conflict of interpretation, and the lack of such stipulations in the Covenant is a standing invitation to a recalcitrant state to mould an interpretation to suit the facts of an individual case.

II

Not less is the difficulty encountered in dealing with the terms 'war' or 'resort to war' in Articles XI and XVI. They have been the subject-matter of investigation from ancient times. Is war an act of war or a state of war, a contention, or a condition ? Grotius in his famous book wrote: "Cicero defined war as a contending by force. A usage has gained currency however which designates by the word not a contest but a condition; thus war is the condition of those contending by force, viewed simply as such." [1] Vattel also accepts this position in effect. He says, "War is that state in which we prosecute our right by force. We also understand, by this term, the act itself, or the manner of prosecuting our right by force: but it is more conformable to general usage, and more proper in a treatise on the law of war, to understand this term in the sense we have annexed to it.' [1]

---

[1] Grotius, *De Jure Belliac Pacis Libri*, Carnegie Endowment Translation, Vol. II, p. 33.

The distinction between an act of war and state of war has long been recognised. A state of war imports thereby definite legal rights and duties between the belligerents, and as between the belligerents and neutrals; an act of war does not *per se* create such legal rights or duties ; or in other words resort to force does not by itself condition a relation of war. Coercive measures by way of retorsion or reprisals, even seizure of ships or occupation of territory though *prima facie* acts of war, are not necessarily inconsistent with the maintenance of peace. Dr. McNair in Grotius Society Transactions (Vol. XI, p. 29) analyses the issue thus: "A state of war arises in International law (*a*) at the moment, if any, specified in a declaration of war, or (*b*) if none is specified, then immediately upon the communication of a declaration of war, or (*c*) upon the commission of an act of force, under the authority of a State, which is done *animo belligerendi*, or which being done *sine animo belligerendi* but by way of reprisals or intervention the other State elects to regard as creating a state of war."

This vital difference between an act of war and a state of war was clearly present to the eyes of the framers of the Covenant. The original draft of Article XVI of President Wilson stated that on the breach of the Covenant by a contracting power " it shall *ipso facto* become at war with all the Members......" Dr. D. H. Miller's book on " The Drafting of the Covenant " [2] discloses how on objection raised by him that 'a war automatically arising upon a condition subsequent pursuant to a treaty provision is not a war declared by Congress' and as such contrary to the Constitution of the United States, the President substituted the words 'it shall *ipso facto* be deemed to have committed an act of war against all the members......'

What then is the meaning of 'war' or 'resort to war' in the Covenant ? Does it refer to an act of war or a state of war ? The fact that Article XVI has deliberately used the words ' resort to war ' and not 'resort to act of war' especially when later on in the same sentence such resort to war is to be deemed 'an act of war' against other members of the League as the result of President Wilson's alteration, raises a very strong presumption that 'resort to war' in Article XVI, and 'war' in Article XI necessarily refer to war in the legal sense of the term, that is to say, a state or condition as defined by Grotius and Vattel.

---

[1] Vattel's ' Law of Nations ' by Chitty, p. 291.

[2] ' The Drafting of the Convenant ' by D. H. Miller, Vol. II, 80.

The distinction is therefore fundamental in deciding the question as to when the League has jurisdiction to operate the sanction prescribed. If war is a negation of peace, and forcible acts may be resorted to by one state against another without impairing the peaceful intercourse between the two, there is no 'resort to war' within the meaning of Article XVI to found the jurisdiction for the enforcement of sanctions by a mere act of war. Whether such resort to force is or is not a violation of the Covenant is a different matter. The committee of jurists consulted by the Council of the League gave its helpful advice that "Coercive measures which are not intended to constitute acts of war may or may not be consistent with the provisions of Articles XII to XV of the Covenant ; and it is for the Council, when the dispute has been submitted to it, to decide immediately, having due regard to all circumstances of the case and the measures adopted, whether it should recommend the maintenance or the withdrawal of such measures." [1] The fact of the breach of the Covenant does not by itself attract the sanctions prescribed: what is imperative is a resort to war.

Where therefore, as in the conflict between China and Japan, the maintenance of peaceful relations continued and diplomatic intercourse was unsevered, and the incidents of belligerency were not assumed either by Japan or by China, it is impossible to postulate that there was 'war' or 'resort to war' within the provision of the Covenant. If Japan adopts hostilities without declaration of war, and China does not elect to treat them as acts of war, abandon peaceful relations and assume the status of belligerency, she could hardly expect the League to find there has been a 'resort to war,' which she herself has impliedly declined to recognise. That this is a hard case admits of no doubt. But hard cases cannot alter the Covenant. Therefore, we find in the later efforts to promote disarmament and ensure security the prohibition stipulated is not 'resort to war' but 'resort to force' an expression which finds place also in the British draft declaration proposed to be signed by the Governments of Europe that 'they will not *resort to force* for the purpose of resolving any present or future differences between them.' [2]

[1] League of Nations' Monthly summary : 1924, p. 53.

[2] *The Times*, 15th February, 1933.

While Article XI merely refers to war or threat of war for the Council to take action, Article XVI presupposes not merely a 'resort to war' but 'a resort to war in disregard of its Covenants under Articles XII, XIII or XV ' for moving the coercive machinery of the League. What therefore is the significance of ' any action ' that the League is enjoined to adopt in case of 'war' or 'threat of war;' does it include the penal means prescribed in Article XVI ? Though the terms ' any war ' and ' any action ' in Article XI are undoubtedly wide enough to comprise any and every sort of war, and any kind of action including coercive action, it should be remembered that the Covenant does not interdict every kind of war. A war in self-defence is the inherent and inalienable right of all states, and is implicit in the Covenant, and even in the Pact of Paris which seeks to outlaw war as an instrument of national policy. A war to enforce the Covenant is obviously outside the scope of Article XI. Further, a war against a member who fails to comply with an award or judicial decision, under Article XIII, or a war between members, neither of whom complies with such award or judicial decision, or a war by a member as the result of a failure by the Council to reach a unanimous report under Article XV, or again a war between non-members, both of whom refuse when invited, to accept the obligations of membership of the League for the purpose of Article XVII, is not unlawful under the terms of the Covenant. The specific provision for sanctions in Article XVI is only in case of specific wars, namely wars in contravention of Articles XII, XIII or XV. *Expressio unius est exclusio alterius.* It would therefore seem to follow that " any action " contemplated by Art. XI is action other than that provided for by Art. XVI. M. Rutgers in his memorandum to the Preparatory Committee on Disarmament, referring to the scope of Art. XI, observed: ' It does not impose upon Members of the League any obligations which can be rigidly specified; the Council's action under this article is political rather than judicial.' [1] Such action however, in the view stated above, may include good offices, intervention, and other friendly means but apparently not the coercive measures stipulated in Article XVI. The sanctions therefore are capable of application only by virtue of Articles X and XVI : namely in case of aggression or threat of aggression, and secondly in case of resort to war without submitting the matter for settlement either to the Council, or to arbitration or to the Permanent Court.

---

[1] League Publication, C. 165 M. 50, 1928, IX, p. 147.

III

Assuming, however, that there has been a resort to war by a member in defiance of its Covenants, one has to investigate into the effects that follow. Article XVI proceeds to define that by such resort to war, the defaulter shall be deemed *ipso facto* to have committed an act of war against all other members of the League which undertake to subject it to the penalties. It is said that as a result of this provision and other kindred sections, particularly Article X, a war by a member in disregard of its Covenants is *ipso facto* a war against all, that this unilateral action of the delinquent state impresses the rest of the states with the stamp of belligerency, or in other words as His Majesty's Government in the United Kingdom stated in the Memorandum on its adherence to the optional clause: "As between the Members of the League there can be no neutral rights, because there can be no neutrals." [1]

Despite the significant alteration made in the Wilson draft as the result of Dr. Miller's objection, referred to above, this view no doubt was widely held at the time of the framing of the Covenant. It may be remembered that the United States Senate had proposed reservation to Articles X and XVI which largely ate away their substance. The utterances of the statesmen concerned in the framing of the Covenant bear ample testimony that what they contemplated was that on such violation of the Covenant the rest of the member states would be at war with the Covenant-breaking state.

The correlative doctrine that neutrality is unlawful and impossible under the Covenant has been reinforced lately by Mr. Stimson in his address to the Council of Foreign Relations on 8th August, 1932, in these words: "War," he said, "is no longer to be the source and subject of rights. It is no longer to be the principle around which the duties, the conduct and the rights of nations revolve. It is an illegal thing. Hereafter when two nations engage in armed conflict either one or both of them must be wrong-doers, violaters of the general treaty law. We no longer draw a circle about them and treat them with the punctiliousness of the duellists' code. Instead we denounce them as law-breakers. By that very act we have made obsolete many legal precedents......"[2] Nevertheless, this thesis has been disputed and opinion is still ventured that despite the Covenant and the Pact of Paris, the old law of neutrality still stands.

---

[1] Cmnd. 3452, 1929.

[2] *The Times*, 9th August, 1932.

In a war between two states, the third state can either be a belligerent or a neutral: there is no position betwixt or between. If a third state is not a belligerent it is neutral; if not neutral it is a belligerent. This is a proposition that is indeed axiomatic.

If, as a result of the Covenant, neutrality is impossible, then it follows that on outbreak of a war every state is a belligerent. But a state cannot be at war without the active expression of its will to be at war, without the necessary indicia of being at war. The right to declare war or peace is the inherent prerogative of each state to be regulated by the municipal law of the individual country. A state cannot be at war unless it chooses to be at war. If A declares war against B in violation of the Covenant, C cannot be deemed to be at war, whatever her engagements under the Covenant are unless C declares war against A. It may be that if C remains neutral she does so in violation of her treaties ; but it is open to a state to refuse to implement her obligations under a treaty, however blameworthy her conduct be. It is not what C ought to do, but what she does in such event that is material to fix her status. Neutrality like belligerency is not a legal fiction, or import of law ; it is a hard fact.

The assumption in the British White Paper[1] is that there are only two conditions in which the British Government could be involved in war. (1) Where a state has attacked them in violation of the Covenant or the Pact of Paris, or (2) if they are engaged in belligerent action in fulfilment of Article XVI of the Covenant, against a Covenant-breaking state. Mr. Henderson, the then Foreign Secretary, apparently brushes aside other contingencies in which a state might go to war with another without violation of the Covenant as 'most unlikely to arise in practice !' But His Majesty's Government in Great Britain had insisted in the correspondence on the Kellogg Pact that a war in self-defence would be no infraction of the Pact, and that any interference in " certain regions of the world, the welfare and integrity of which constitute a special and vital interest [2] to Great Britain could be resisted by war by Great Britain in self-defence. Further, as pointed out above there are at least four other cases where war could be waged without breach of the Covenant ; and to postulate them as impossible is to hazard a highly risky prophecy.

Mr. Stimson explained in his statement that though under the former concepts of international law a conflict was deemed the concern only of the injured party, and " others could only exercise and express a strict neutrality alike towards the injured and the aggressor ...... now under the Covenant and the Briand-Kellogg Pact, such a conflict becomes of concern to everybody concerned with the pact." [1] War is illegal: *ergo* neutrality is illegal.

---

[1] Cmnd. 3452, 1929.

[2] Cmnd. 3109, 1928.

Grotius expressed the same conception in different words. Theological discussions had raged round the question of just and unjust wars. The logical implications of the 'just war' led Grotius to formulate his idea of neutrality. " It is the duty of those," he writes, " who keep out of a war to do nothing whereby he who supports a wicked cause may be rendered more powerful, or whereby the movements of him who wages a just war may be hampered, according to what we have said above. In a doubtful matter, however, those at peace should show themselves impartial in permitting transit, in furnishing supplies to troops, and in not assisting those under siege."[2]

But experience has abandoned the Grotian conception of neutrality. No state can play the judge between two belligerents without being drawn into the struggle, nor can it render passive aid to a belligerent without imperilling its existence. Neutrality has therefore necessarily evolved into absolute impartiality.

The few years that have passed since the inception of the Covenant and the Pact of Paris do not seem to have produced any difference in the practice of nations. Whenever hostilities have broken out the League might have tried to intervene through its organs. Europe is certainly familiar with such action by the concert of Powers. But no state has individually affected to be anything but a neutral in its intercourse with the parties to the hostilities. The question has further been simplified by the contending states refusing to recognise a state of war.

Whether Japan had resorted to war or not within the meaning of the Covenant, she certainly did not adopt pacific means in settling her differences in Manchuria with China. Was it held an infraction of the Pact of Paris ? Mr. Stimson did not affirm it in so many words, but he stated in the famous note of 7th January 1932 sent to both the states : " With the recent military operations about Chinchow, the last remaining administrative authority of the Government of the Chinese Republic in Southern Manchuria as it existed prior to September 18th, 1931, has been destroyed." Nevertheless the United

---

[1] *The Times*, 9th August 1932.

[2] Grotius, *De Jure Belliac Pacis Libri*, p. 786.

[3] **Records of the Special Assembly, p. 154.**

States did not assume any status other than that of neutrality, however much she might have been concerned over the conflict. The only action she did take, was sending the note she was perfectly entitled to, under her treaty rights irrespective of her rights under the Peace Pact of Paris.

Mr. Stimson's concluding words are important. After stating that consultation among the nations was implicit in the Pact, he formulated his country's policy. The American policy, he said, 'combines the readiness to co-operate for peace and justice in the world which Americans have always manifested, *while at the same time it preserves the independence of judgment and flexibility of action upon which our people have always insisted.*' [1]

These are significant reservations. Independence of judgment and flexibility of action are not reconcilable with the doctrine that neutrality is obsolete after the Covenant and the Peace Pact. Mr. Stimson has made explicit what was but implicit in the conduct of other nations. They too claim nothing more than independence of judgment and flexibility of action in the event of war, a claim which Mr. Stimson assuredly cannot deny.

Grant this freedom of action to a state in spite of the Covenant, and the Pact of Paris, and you grant her the freedom to remain neutral in a conflict in violation thereof. The old objection of Dr. D. H. Miller that 'a war automatically arising out of a condition subsequent' pursuant to the Covenant is not a war declared by the Constitutional authorities of each nation, is still valid and relevant in the construction of the Pact of Paris. Mr. Stimson would hardly contend that on a war between two states in violation of the Pact, the United States automatically would be at war with the Pact-breaking state without a declaration of war by the Congress. If this declaration is essential in law, what is her status till such declaration of war, except that of a neutral ? There can be no degrees of neutrality, or of belligerency. A state is either a neutral or a belligerent, and that is a question of fact on which her answer is conclusive.

IV

In the Covenant the doctrine of independence is implicitly embodied. All the Great Powers in the League have permanent seats in the Council ; and Article V which is too often ignored, expressly directs: "Except where otherwise expressly provided in this Covenant or by the terms of the present Treaty, decisions at any meeting of the Assembly or of the Council shall require the agreement of all the Members of the League represented at the meeting......... Any Member of the League not represented on the Council shall be invited to send a representative to sit as a member at any meeting of the Council during the consideration of matters specially affecting the interests of that Member of the League." By Article XVII in the event of a dispute between a member and a non-member, or between non-members, the states shall be invited to accept the obligation of the membership of the League for the purposes of such dispute, and on such acceptance the provisions of Article V would no doubt automatically apply. But no exceptions to the rule of unanimity are provided for in Article X or in the relevant paragraphs in Article XVI.

---

[1] *The Times*, 9th August, 1932. Italics are mine.

The operation of the coercive machinery in Article X, or in Article XVI, it may be recalled, is contingent on aggression, or resort to war as defined therein. Where, therefore, a dispute arises in any given case, whether a member has been guilty or not of 'aggression' or 'resort to war,' it is for the Council to decide under Article X or Article XVI, and advise the means to enforce the law. But does the validity of both the decision and the advice depend on the unanimous vote of the Council under Article V, including the votes of the parties to the conflict ?

The Institute of International Law has no doubt held the view that the Council's decision under Article X need be only by a majority vote. Sir John Fischer Williams in a lengthy investigation on the 'League of Nations and Unanimity'[1] concludes that "unanimity is not needed for the expression of opinions, wishes and recommendations (voue) of the collectivity, nor for its action in a semi-judicial capacity" apparently referring to the Council's functions under Articles X and XVI. Sir John Fischer bases his arguments on the fact that both under Article XV, and the last paragraph of Article XVI regarding the expulsion of a Covenant-breaking member, the votes of the parties are not to be counted. The Covenant therefore recognises the principle that no one is a judge in his own cause. "The fact of the express recognitions is thus an argument for its application wherever the reason applies...Unanimity has to give way when either of these two principles, that of the vote and that of the judicial capacity, is applicable."

---

[1] *American Journal of International Law*, 1925, p. 475.

The matter came in 1925 before the Permanent Court in the Mosul case. The advisory opinion of the Court was sought on the question whether the decision of the Council in a dispute referred to it under Article III (*a*) of the Treaty of Lausanne should be unanimous, or whether it could be taken by a majority, and whether the representatives of the parties might take part in the vote. The Court referred to Article V of the Covenant, and held that the rule of unanimity applied in regard to the question before the Council. The Court, however, held that Article V does not contemplate "an actual dispute which has been laid before the Council," but that "this contingency is dealt with in Article XV, paragraphs 6 and 7 which... implicitly state that the Council's unanimous report need only be agreed to by the Members thereof other than the representatives of the parties."[1] In the opinion of the Court, therefore, the votes of the parties could not be counted to affect the rule of unanimity.

The advisory opinion read as a whole makes it clear that the Court rested its decision on the ground that Article XV applied in substance to the dispute. Article XV expressly excludes the votes of the parties. The provision in this article and the similar provision in the final paragraph of Article XVI instead of supporting Sir John Fischer's conclusion, seem to be precisely the reasons for reaching the opposite. Article V expressly stipulates the agreement of *all* the members present at the meeting to validate a decision of the Council except where otherwise provided. Such exceptions have been made only in Article XV, and the last paragraph of Article XVI. It would be a gross violation of the text to read into it exceptions which have not been contracted for by the signatories to the Covenant. If the Covenant intended to exclude from the Council the votes of the parties in arriving at a unanimous decision in exercising its functions under Article X or the sanctions clauses of Article XVI, the framers should have made the same reservations in their articles which they had made in Article XV and the end of Article XVI. The absence of such provisions, it is plain, renders Sir John Fischer's conclusions untenable.

The rule of unanimity in the Councils of Nations is a venerable principle enshrined by practice. That it was not intended to be departed from is made clear by the history of the preliminary Conferences held at Paris in enacting the Covenant. The present Article V was at one stage Article IV. It has a long history. But it is enough to mention that the rule of unanimity was deliberately introduced as a result of pressure from various sources. Dr. Miller writes: "Article IV was changed only by the insertion of the unanimity paragraph as agreed to by Wilson and Cecil on March 18th......Cecil's statement is of some importance in connection with the interpretation of that Article, for he spoke of the amendment as 'merely a specific statement of a fundamental principle of the League.' There was no dissent from this view......; but it seems clear that it was agreed that the ordinary international rule is generally as applicable to the Council and to the Assembly as to other International Conferences." [1]

---

[1] **Advisory opinion No. 12.**

If any doubt remains that the votes of the parties could be ignored in operating the sanctions under Article XVI, that is dispelled by the subsequent history. In the early stages of the League, a committee was set up by the League to investigate into the sanctions under Article XVI. That Committee of which Lord Finlay, among others, was a member, arrived at the same conclusion, that the rule of unanimity rendered resort to sanctions highly difficult. The Committee reported: "A highly important question of procedure was considered by the Committee, namely what would be the position of the defaulting State or rather of a State accused of breaking the Covenant? If this State is not a member of the Council, it will undoubtedly have the right of being represented at the meeting of the Council, in accordance with paragraph 5 of Article VI of the Covenant. In either case it would be inadmissible that this State should be able to obstruct the action of the League by its veto; but in view of the precise terms of Article V in regard to unanimity it will not be possible to apply by analogy the rule prescribed by Article XV (paragraphs 6 and 10)......There may also be some doubt whether it would be possible to rely on the last paragraph of Article XVI which refers to the exclusion of a member convicted of violating the Covenant. The Committee therefore proposed the insertion in Article XVI of a clause which might be worded as follows: 'In decisions of the Council as to whether the Covenant has been violated, the votes of the States which are parties to the conflict shall not be counted."

This amendment to Article XVI was adopted by the Second Assembly; but it has been nullified for want of the requisite number of ratifications. More than twenty-two months have elapsed since its passage in the Second Assembly, and in virtue of Article XXVI the amendment has lapsed, and is incapable of future ratification. The necessity of the amendment, and the failure to ratify the same render the conclusion inevitable that the votes of the parties are essential for the validity of any action under Article XVI. And what is true of Article XVI is true of Article X.

---

[1] D. H. *The Drafting of the Covenant*, Vol. I, p. 315.

[2] League of Nations Publication, A. 16, 1927, V.P. 18.

V

It is well known that the refusal of the United States to ratify the Covenant led to no little reflection and alarm on the part of the signatories to the Covenant. The Commitments under Articles X and XVI in virtue of the rule of unanimity were shadowy and of little substance. But still the shadow was there. Article X was sought to be deleted, though in vain. Later on, an interpretative resolution was moved, which, though recorded as neither adopted nor rejected, has been assured to be the true guide when both Germany and Turkey were admitted to the League. The resolution runs *inter alia*: "......It is for the Constitutional authorities for each State to decide, in reference to the obligation of preserving the independence and the integrity of the territory of members in what degree the member is bound to assure the executions of this obligation by employment of its military forces." The text of Article X imposes the duty of advising on the means to fulfil the obligation on the Council. But the interpretative resolution says that even in such a remote and impossible contingency a member state has perfect liberty of action.

The interpretative resolutions to Article XVI are equally significant. The Second Assembly adopted them with this soothing advice: " The resolutions and amendments to Article XVI, which have been adopted by the Assembly, shall so long as the amendments have not been put in force in the form required by the Covenant, constitute rules for guidance which the Assembly recommends as a provisional measure to the Council and to the Members of the League in connection with the application of Art. XVI." Resolution 3 clears up all ambiguities as to the effect of resort to war by a member state in disregard of its covenants. It says: " The unilateral action of the defaulting State cannot create a state of war : it merely entitles the other members of the League to resort to acts of war, or to declare themselves in a state of war with the Covenant-breaking State............"

The doctrine of automatic belligerency is explicitly given its quietus. If a state should " resort to war " it does not create a state of war, and the resolution gives them the right to elect to declare themselves in a state of war. Until they so elect they are obviously neutrals ; and under this resolution the freedom of neutrality is expressly granted. Neutrality under the Covenant is once again confirmed as legal.

It may be remembered that under Article XVI a decision by the Council that there has been a resort to war in disregard of the Covenant under Arts. XII, XIII, XV is imperative to the application of sanctions. Assume here again that the aggressor state is charitable enough to assist the Council with its vote to operate, the penalties against itself, and that all the other members of the Council are equally willing, the *imprimatur* of the Council would tend in such circumstances to draw into the fray those members of the League who are not members of the Council, even against their will. Interpretative Resolution 4 is therefore passed: " It is the duty of each Member of the League to decide for itself whether a breach of the Covenant has been committed." [1]

It is open to a member hence to dissent from the unanimous judgment of the Council, and hold that in its view there has been no breach of the Covenant, and therefore to decline to co-operate with the League to apply the sanctions. In other words neutrality in such event is perfectly legitimate.

It is said however that the Pact of Paris has made a difference. But as Sir Austen Chamberlain stated in his note to Mr. Kellogg in the negotiations on that treaty, " For the Government of this country respect for the obligations arising out of the Covenant of the League of Nations, and out of the Locarno treaties, is fundamental." [2] And this is true of all the signatory states. The Pact of Paris is signed subject to the Covenant ; it cannot therefore override the Covenant as far as the members of the League are concerned. In so far as it is claimed to have varied or altered the Covenant, it would be *ultra-vires* and of no effect as contrary to Article XX by which the members ' solemnly undertake that they will not hereafter enter into any engagements inconsistent with the terms thereof.' If neutrality is rendered lawful by the Covenant it cannot be rendered unlawful by the Pact of Paris.

---

[1] Records of the Second Assembly.

[2] Comnd. 3153/1928.

Doctor H. A. Smith in a learned article in *The Contemporary Review* [1] discusses 'The Future of Neutrality' in the light of present practice, and after examining some of the recent treaties, he affirms the view that the old law of neutrality still stands. There is one treaty which throws additional light. The German-Soviet Treaty intended to be an extension of the Treaty of Rapello was concluded on 24th April, 1926. Article II stipulates: "Should one of the contracting parties despite its peaceful attitude be attacked by one or more third powers, the other contracting party shall observe neutrality for the whole duration of the conflict." [2]

More significant is the accompanying note of Herr Stressman of even date to the Soviet Ambassador, which is to be considered as party of the Treaty. Paragraph 3 recites: "The German Government also proceeds upon the assumption that this fundamental attitude of German policy towards the Union of Socialist Soviet Republics cannot be adversely influenced by the loyal observance of the obligations arising out of Articles XVI and XVII of the Covenant of the League and relating to the application of Sanctions, which would devolve upon Germany as a consequence of her entry into the League of Nations. By the terms of these articles, the application of Sanctions against the Union of Socialist Soviet Republics would come into consideration, in the absence of other clauses, only if the Union of Socialist Soviet Republics entered upon a war of aggression against a third State. It is to be borne in mind that the question whether the Union of Socialist Soviet Republics is the aggressor in the event of conflict with a third State could only be determined with binding force for Germany with her own consent, and that therefore an accusation in this sense settled by other powers against the Union of Socialist Soviet Republics and regarded by Germany as unjustified, would not oblige Germany to take part in measures of any kind instituted on the authority of Article XVI. With regard to the question whether in a concrete case Germany would be in a position to take part in the application of Sanctions at all, and to what extent, the German Government refers to the Note of December 1st, 1925, as the interpretation of Article XVI addressed to the German Delegation on the occasion of the signing of the Treaties of Locarno." [3]

It is hardly necessary to recall that the aforesaid note is signed among others by Great Britain, France and Italy. The relevant portion of the note is important. " .... In accordance with that interpretation, the obligations resulting from the said Article (Art. XVI) on the members of the League, must be understood to mean that each state member of the League is bound to co-operate loyally and effectively in support of the Covenant, *and in resistance to any act of aggression to an extent which is compatible with its military situation* and takes its geographical position into account."[1] As to who is the judge of the measure that is compatible with the military situation, there is no doubt it is the state concerned. In this event the extent of that co-operation might diminish to a vanishing point.

---

[1] *Contemporary Review*, March, 1933.
[2] League of Nations Treaty Series, Vol. 53, p. 393.
[3] *Ibid*, pp. 394, 395.

VI

One further question emerges from the interpretation of Article XVI. The Second Assembly declared " the duty of each Member of the League to decide for itself whether a breach of the Covenant has been committed.''[2] If therefore a member should adjudge a state guilty of aggression or ' resort to war ' in disregard of the covenants under Articles XII, XIII and XV, could it apply the sanctions of its own accord irrespective of the Council ? In other words, if a state has the freedom of neutrality in a conflict, does it not follow that it has the freedom to adopt coercive means under Article XVI against a Covenant-breaking state ? By Article X it is for the Council to advise the means to fulfil the obligations thereunder ; by the Article XVI it is the duty of the Council to recommend to the several Governments the military contribution to protect the League Covenant. The coercive measure no doubt the members undertake to apply. But when a treaty creates new obligations, and prescribes new remedies for the enforcement thereof, and invests a tribunal with jurisdiction to advise the means and the method of enforcement, such jurisdiction is exclusive ; and if the tribunal for whatever reason should feel unable to recommend the adoption of any measure, in any concrete case, the judgment of the tribunal is conclusive and cannot be disregarded without infringement of the treaty. Under the Covenant as explained above, a state may decline to co-operate with the decision of the Council to apply the coercive machinery of the League; it may remain neutral in a conflict. But the right to resort to the sanctions springs from and is dependent on the conditions and limitation in Articles X and XVI. A state may or may not execute the judgment of the Council decreeing the sanctions. But a state has no right to execute what the Council does not decree.

---

[1] Comnd. 2525/25 : italics are mine.
[2] Records of the Second Assembly.

Nor is this all. Any attempt to enforce the sanctions by an individual state on its own motion, apart from and irrespective of the action of the Council, would be a violation of Articles X and XVI, and an infraction of the Covenant. The Covenant does not countenance a state taking the law in its own hands, any more than a state permits a citizen punitive action. A member of the League that then applies the sanctions of its own accord, does so at its own peril. Between such state and the original aggressor there is little difference. Both are Covenant-breakers. Charity, then, instead of stopping a conflict might start a conflagration in which the edifice of the League might not be the last to crash.

VII

It is futile to ignore facts. The League, one cannot forget, is neither a state nor a super-state. Its authority rests on voluntary acceptance, its force on free consent. The relations of human beings are governed in the last analysis by force, either of the individual or of the community. Behind the fulfilment of every obligation in organised society is the invisible arm of the state. Force is therefore incapable of elimination in the interests of order; nor can its exercise be made contingent on the consent of the individual. The framework of the League disregards these fundamental hypotheses. What is more, in attempting to reconcile national independence with international control, the Covenant creates a state the judge of its crimes, a fact which renders its obligations illusory.

The conclusions that emerge from this analysis are clear. The jurisdiction of the League to operate the sanctions is dependent on aggression or threat or danger of aggression under Article X, or resort to war by a state in disregard of the Covenants under Arts. XII, XIII, and XV. Whether in any given case there has been aggression or resort to war is by no means easy to determine. No sanctions may be enforced until and unless the Council enters its finding in a concrete case that there has been 'aggression or threat or danger of aggression' or resort to war in violation of the obligations under Arts. XII, XIV and XVI. Further no finding of the Council is legal and valid unless unanimously concurred in by every member of the Council including parties to the conflict. On such finding the sanctions may be directed to be enforced to the extent advised by a similar unanimous vote of the Council. In the event of such a contingency, it is still lawful for a member to refuse to paricipate in enforcing the sanctions when in its judgment the conflict discloses no breach of the Covenant. The extent of the co-operation a member is bound to give to the Council to enforce the sanctions in limited by its military situation of which that state is the judge. But no state can be at war with a Covenant-breaking state unless the constitutional authorities of that state so declare. In a war in breach of the Covenant or otherwise it is legally competent to a third state, whether member of the League or not, to remain neutral. A state that applies the sanctions save in conformity with the advice of the Council, is guilty of infringing the Covenant.

Certainly the insistence of Italy to reform the League is intelligible.

London.

CRCU 195

GS 1441

REGIONAL PLANNING

By G. MONTAGU HARRIS, O.B.E., M.A.

Vice-President of the International Union of Local Authorities (Brussels)

THE term "regional planning" originated in England and the thing itself grew out of the system of "town planning," as established in the first place by an Act of 1909, which has been considerably amended and extended by subsequent legislation.

"Town-planning" was a somewhat unfortunate term from that which it was intended to effect and has led to many misunderstandings. It naturally gave the impression that any land subjected to the process was intended to be urbanised, whereas one of its principal aims has been to protect rural areas from inappropriate urbanisation.

The first English Town Planning Act gave power to the borough and urban or rural district councils to prepare "town-planning schemes" for such part or parts of their area as were not yet developed, but were likely to be used for building purposes. A subsequent Act made this power a duty in the case of urban areas (boroughs or urban districts) with a population not less than 20,000. (Not until 1932 was power given to make town-planning schemes for land already covered with buildings.)

In view of the type of land to which town-planning schemes were to apply, it will be obvious that the intention was to guide future development, and the main matters with which such schemes dealt were the laying down of the lines of the principal new roads likely to be needed, the "zoning" (as it was called) of land for industries (light or heavy), business or residence as the case may be, the fixing of the number of houses to the acre which might be erected in different parts of the area, the reservation of land for public open spaces for health and recreation, the reservation of land for other public purposes, the protection of sites of historic interest or antiquarian value or scenic beauty, with other provisions of various kinds calculated to protect the amenities of the district and to promote its convenience for both industry and residence.

It must be clearly understood that in making a town-planning scheme the local authority does not necessarily undertake to carry out

GS 1441

any of the improvements indicated in it. The scheme merely ensures that, if and when any development takes place in the area in question, it must follow the lines laid down by the scheme.

Now, it soon became apparent that to make town-planning schemes for areas so limited in size as those of the boroughs and urban and rural districts, without taking into consideration the adjoining areas, was of little avail, especially in these days of long-distance road traffic, and that it was necessary that the matter should be dealt with on a larger scale.

It was, however, considered to be out of the question to deprive the borough and urban and rural district councils (known for this purpose as the "town-planning authorities") of any of their town-planning powers for their own areas. The course was therefore adopted of persuading groups of these authorities to form representative joint committees for "regions," which seemed suitable for such treatment on account of their economic and geographical homogeneity.

No absolute rule could be laid down for the definition of such a region. The most obvious, and most usual, has consisted of a large city together with the area around it which is economically dependent upon it, but it is quite possible for a region to be entirely rural in character or, on the other hand, to consist of several large cities together with the intervening areas.

Until recently regional joint committees had as a rule merely advisory powers, the various constituent authorities being recommended to introduce the proposals made by the regional committee into their own town-planning schemes. It was, however, possible for regional committees to be formed on such a basis that the constituent authorities delegate to them their town-planning powers and thus the committee becomes the town-planning authority for the whole of the joint area, at any rate so far as the preparation of the scheme is concerned, but even in such cases it is usual for the actual enforcement of the provisions of the scheme to be left to the individual local authorities. The " Town and Country Planning Act" of 1932, enabled the county councils to take a more active part than before in town-planning, and this, together with an increasing understanding of the value of regional planning, has led to a great development of committees of this description mainly organised on a county basis. There are now in England and Wales over 60 executive regional committees in operation. To mention only one or two instances to show how this works—the whole of Warwickshire is covered by executive joint committees, the county council paying the whole cost of preparation of the schemes and setting up a staff for the purpose at county headquarters. In Berkshire and Cheshire also the whole county is covered by executive joint committees, the county councils paying half the cost.

In a number of counties in which executive joint committees have not yet been formed, committees have been set up with advisory powers which may later be made executive.

Prior to this development of regional planning on county lines with the assistance and, indeed, under the leadership of the county councils, there were already over 100 joint committees in England and Wales. Forty-eight of these (at the end of the year 1931-32) were executive, having been given powers by the constituent authorities to prepare operative plans. Of the remainder, which were advisory only 42 had already issued reports.

The procedure in each of these cases—after the establishment of the committee by the appointment of representatives by each of the constituent authorities is to appoint an expert to prepare a report with recommendations which are eventually submitted to the committee for their adoption.

Such a report always commences with a survey of the general characteristics of the area, dealing with it from the point of view of geography, geology, climate, political and industrial history, ternds of population, etc.

It will, I think, be illustrative not only of the procedure, but also of the kind of matters with which regional planning deals, if I give a brief account of the contents of one of these reports and I will choose that of South Essex for the purpose.

The South Essex Region covers the area north of the Thames Estuary between the Lea valley on the west and the sea on the east and bounded on the north roughly by the River Crouch. It comprises 18 local authorities, but the Borough of Southend is excluded—an unfortunate fact, due presumably to some local differences. As in the case of all regional committees, the county council was represented upon it although not recognised as a member since it had no town-planning powers.

The existing residential development in the area is said to fall into two main classes—the housing of the London worker who makes the daily journey to London and that of the worker engaged in industries of one sort or another on the river side. Much of the former class of development has taken place largely in a haphazard manner, which has made it extremely difficult for the several local authorities to carry out proper works of sewerage and road construction—a difficulty which it is one of the chief objects of town-planning to prevent in the future. The needs of the local workers have been largely provided for in many districts by the housing schemes of local authorities.

The coastal strip on the bank of the river is already largely industrialised, oil, cement, gas and electricity works being among those already established, while there are many other miscellaneous lighter industries, most of which have been attracted by the recent extensions of shipping facilities in the district. The report envisages further industrialisation of the coastal strip and proposes that most of the whole strip shall be zoned for industrial purposes.

In this connection two alternative policies were possible. Either the whole strip might be zoned as industrial to a more or less uniform depth, or selected points on the river bank might be made the bases from which industrial areas might peak inland, each area being dependent on its base on the river where the best shipping facilities are available, the industrial area along the remainder of the river frontage being more confined.

The report prefers the latter alternative as being more in conformity with the natural trend of development and probably also more economical and convenient. This is accordingly made the basis of the plan for the whole industrial zone, and proposals are made for the provision of a road system and housing areas to meet the fresh need which the development will entail.

Practically no recommendations are made for railway extensions (although I should personally have thought that the congestion of railway traffic in this region into and out of London for the daily workers made this very desirable). The main problem in connection with the road system is that of supplementing the north and south routes, with the object particularly of providing for the transport of goods from the docks and riverside factories into London or the provinces, and road improvements are suggested for this purpose.

Housing is one of the most serious problems in the region in view of the increase of industries. A large proportion of the workers in these new industries live in London and travel to their work daily by train (while, as already stated, large numbers do the contrary). The report considers it highly desirable that a policy should be adopted which would house the workers at a reasonable distance from their work.

It is considered an open question whether the residential areas should take the form of two or more entirely new towns or whether they should be distributed in smaller townships. The report confines itself to indicating the approximate position of possible sites and laying down certain general principles. These relate to the grouping of housing schemes conveniently for road and rail communication and to the importance of choosing sites on high ground wherever possible.

The provision of open spaces is considered to be in the main a question of local reservation for playing fields and so forth, but the preservation of the Laindon Hills is described as a project of regional importance.

Suggestions are also made for the reservation of a number of small areas at suitable points on the Thames, so as to provide stretches of foreshore accessible to the public from which views of the river can be obtained.

Now; it will be observed that, apart from the facts recorded in the survey, the report consists of proposals, suggestions and recommendations, and that it remains for each of the 18 constituent authorities to adopt and carry out these proposals, so far as it affects their areas. This is the case with regard to all the advisory committees and even the so-called "statutory" committees with executive powers in many instances do not go further than this. The South Essex Report is therefore typical of all the others, although of course the differences in detail are infinite.

I have, however, chosen the South Essex Region for an illustration for one reason because it forms part of Greater London, as to which there are special characteristics, owing to its exceptional size and special importance.

Seeing that London and the surrounding area (however that may be defined) obviously form one great economic region, an attempt was made early in town-planning history to form a voluntary organisation for a regional scheme, but this did not prove successful. Consequently, about 14 separate joint committees, of which South Essex was one, were formed within the region. The necessity, however, of treating the region as a whole for many purposes, became gradually more fully recognised, and in 1927 it was found possible to form an advisory joint committee, called the Greater London Regional Planning Committee, which represented an area of about 1,800 square miles (roughly, 25 miles radius from Charing Cross) in which were included the London County Council, the County Councils of Middlesex, Surrey, Kent, Essex, Herts and Bucks, and 135 other local authorities, who were represented on the committee by groups. It is worthy of notice that although the London County Council is the town-planning authority for the whole of the county of London, and is the only county council which has town-planning powers, this was the first time that it was included in any regional committee or in any way represented upon one.

This Greater London Regional Planning Committee, from its first establishment, found that the 14 joint committees which I have mentioned and which covered almost the whole of the Greater London Region, had already done important work in preparing schemes for roads, open spaces and zoning for their respective areas, and it only remained to co-ordinate these in the interests of the region as a whole. There were, however, some questions of a larger nature with which even these joint committees had been unable to deal.

One of these was that of open spaces of a regional character that is to say, on such scale as to serve the region as a whole. The committee endeavoured to find a means of reserving one or more rings of land around London to serve as " green belts," upon which little or no building would be allowed and which would check the uninterrupted expansion of bricks and mortar.

The spread of London has been such that no complete and continuous belt of this nature could be found within many miles of the centre, but the committee noted unbuilt on areas which formed a more or less connected belt just outside the county boundaries and sites for two other possible belts at greater distances.

It was not the intention that the whole of these belts should be open spaces available to the public. Some parts would have that character, but others would be let to clubs and societies for cricket-grounds and so forth. Some would be used for burial grounds, while others would be what are termed " private open spaces," that is, they would be retained as the private property of the owners under an agreement that they should never be built upon, but should always be used as private parks or for agriculture.

Unfortunately, building in the neighbourhood of London proceeds so fast that many of the pieces of land so marked out disappeared as possible open spaces while the committee was sitting. Moreover, although the committee had practically arrived at an agreement which could have brought one of these green belts into being in 1932, the financial depression took place at the critical moment and nullified their action.

One thing, however, was made clear, namely, that if anything was to be done in this direction, it was necessary to have a committee representative mainly of the larger authorities, *i.e.*, the counties—and that this should have greater power to put some of its proposal into execution. The first of these two objects was attained and a committee on the lines suggested was brought into being early in 1933, but as yet it has not had any executive powers conferred upon it. Apart from the question of regional open spaces, the Greater London Regional Planning Committee laid down, by resolution, lines of policy which they thought desirable and the following conclusions which, among others, were included in their Second Report (published in 1933) are illustrative of the principles which they desire to establish:—

(*a*) that the further expansion of London by the continued accretion of building round the fringe of the central built-up area is undesirable, and if continued threatens to create insoluble problems of traffic and other congestion;

(*b*) that the existing tendency towards sporadic development should be controlled by all available powers;

(*c*) that the future growth of London should be guided by planning and induced by the timely provision of services, to take the form of defined units of development as self-contained as possible.

This suggestion of "defined units of development as self-contained as possible" means the establishment of "satellite towns," which are a development of the idea of "garden cities," originated by Ebenezer Howard some thirty years ago, which—with its first practical outcome, the foundation of Letchworth Garden City,—was in reality the stimulus to our town-planning legislation.

In the opinion of the Greater London Committee, the only way of preventing, in the Greater London Region, the haphazard development of the past—uneconomic and ruinous to the amenities of any district—is to fix definite sites for building development and to prevent such development elsewhere.

A specific suggestion which somewhat elaborates this proposal was made in the Committee's first report and is further dwelt upon in the second. That is that it is not satisfactory that land should be reserved for open spaces and that building should be permitted on all lands not so reserved. The process should be the contrary and the land which may be built upon should be planned on a background of open space.

This means that some authority should have the power to prohibit any building on certain lands. Now, if the whole of the land in question were in one person's hands, there would be no hardship in this.

There would be no loss of building value, for the whole area could never be covered with buildings. Building development would merely be guided in the best direction. But if, as is usually the case, the land is in the hands of many owners, those who are forbidden to use their land for building purposes have a claim for compensation. The suggestion of the committee was that this compensation should be payable out of a fund contributed to by those owners who are allowed to build—in other words, that the gainers should compensate the losers, an eminently fair solution of the problem.

This solution is not possible under the present law, but much was done by the Town and Country Planning Act, 1932, to bring it nearer. The name of this Act should be noted. It is the first time that the phrase "country planning" has been used in British legislation.

The Act of 1932, indeed, made possible a great advance and the result already appears in the county joint committees which I have already mentioned. Apart from that, it remains with the local authorities to further the objects of regional planning by making full use of the new powers given them—direct powers to control distribution or to reserve land from building, the use of zoning provisions, and indirect influence on distribution, which may be exercised by planning, the reservation of open spaces, etc., but this must be done in accordance with a scheme drawn up for the region as a whole.

Of course it would have been more satisfactory if these regional schemes had been made first and the local authorities required to use them as outlines, filling in the details for each of their respective areas. Unfortunately, this was not thought of in time and the regional committees have now, to a large extent, to co-ordinate a number of schemes already completed, but this is better than nothing.

Although perhaps not directly relating to regional planning, there are two new provisions in the 1932 Act which are of great importance. One is that no compensation is to be payable to land-owners for restrictions in a scheme as to the distance between side roads opening into a main road. The second is that for the first time local authorities are empowered to make schemes for built-on areas—in other words, for the replanning of existing towns.

Curiously enough, in America the town-planning idea developed on contrary lines to the develop ment in Great Britain. In the latter it was imposed by legislation on the local authorities and began with the undeveloped areas. In the former it was taken up in the first place on the initiative of groups of private citizens, who, struck by the chaotic condition of existing cities, devised zoning plans for the built-up areas, which they put forward to the local authorities to carry into effect.

As England has now extended her town-planning legislation to the built-on areas, so now America has taken up the idea of dealing with the undeveloped areas and has arrived at regional planning, perhaps in time for the proper sequence to be followed, regional planning on the large scale to precede the working out of the details in individual schemes.

Up to the present, American regional planning goes no farther than the advisory joint committees in England, no executive powers having been conferred on any regional committees. Encouragement to the movement has been given by the Federal Standard City Planning Enabling Act, 1927. A note to that Act, by the Advisory Committee on City Planning and Zoning of the Department of Commerce, puts the matter very clearly:—

> "The actual territory of urban development seldom corresponds, in its location or extent, with the legal and political boundaries of any single municipality......The consequence is that...... sewer systems, highway systems, transportation systems, park systems, all need to be planned from the point of view of the whole urban district, and the ultimate intelligent development will be dependent either upon the co-operative action of many municipalities or upon the creation of regional or metropolitan governmental organs..... Provision for regional planning forms to-day an integral part of a city planning legislation."

Before the passing of the Enabling Act action had been taken in several instances The great New York survey is well known. This was a work which occupied seven years, cost a million dollars and the results were published in seven large volumes. It dealt with 5,528 square miles in the States of New York, Connecticut and New Jersey, and made proposals for new railways, regional highways for motor traffic, parkways and boulevards and airports. It showed what was, in the opinion of the Commission, the best and most economic method of development and forecasted a new location for 11,000,000 more people in the next 50 years. It pointed the way to adjusting local laws and bond issues for the necessary improvements. A Regional Plan Association was established to help to make the plan effective, but whether or not anything will be done depends upon the local authorities.

CALCUTTA UNIVERSITY

The Regional Planning Federation of the Philadelphia Tri-State District (Delaware, Pennsylvania, New Jersey) covers an area of 4,555 square miles. Its regional plan is the joint product of 200 technicians. It deals with transportation, communication, power, sanitation and water supply, and parks, and forms "the broad framework of these facilities to which all future detailed plans of the various localities of the region can be made to conform." It took three years to prepare the plan and the Federation was then continued in existence as an advisory organisation on a substantially modified basis.

A few other similar organisations have done similar work and it is probable that the Federal Enabling Act will lead to further developments in this direction. The most interesting result of that Act up to the present is to be found in Acts passed by the States of California and Colorado, which are largely based upon it.

The Californian Act of 1929, which amended a previous Act of 1927, requires every county to have a planning commission, the members of which must serve without pay. The commission has advisory powers only and must depend on the board of supervisors of the county for financial support and execution. It has power to employ technical advisers and staff. Up to June, 1933, 25 out of the 58 counties had established commissions. That this is really a movement towards the regional planning of undeveloped areas and that this is fully recognised by the law, is emphasised by a dictum of the Supreme Court of California: "zoning in its best sense looks not only backward to protect districts already established, but forward to aid in the formation of new districts according to a comprehensive plan."

Colorado has not gone so far as California. There is here no attempt at compulsion of county or other authorities to form planning commisions, but merely an enabling power to form regions for the purpose of making a "master regional plan," to be based on a comprehensive study, "with the general purpose of guiding and accomplishing a co-ordinated, adjusted and harmonious development." Up to the present, little or nothing has been actually done under this Act, but examples of Colorado and California may be followed by other states and they certainly indicate a step forward in regional planning which may have very far-reaching effects.

To return to Europe, the only counties in which regional planning in our sense of the term, has been carried out to any noticeable extent are Holland and Germany. It is true that the Union of Socialist Soviet Republics has been planning on a very large—one may say national—scale, but this is an affair of the central Government, carried out through a State Institute for Town Planning, known as the Giprogor, at Moscow. This Institution has 1,160 employees, including 259 engineers and architects. In the year 1931 the Moscow centre and the Leningrad Branch dealt with about 100 towns and settlements. The actual technique of the matter may be satisfactory—I know very little about it—but there is no participation of local authorities in the work. I understand that towns are planned whereever the central Government considers it desirable to have industrial centres and that temporary building are created in accordance with these plans, on the assumption that these will eventually be replaced by permanent ones.

In Germany there has been very great activity in regional planning—the name and the idea having been in the first place borrowed from England, but since developed in several different ways under the name of " Landes-planning."

In 1920 an Act was passed establishing a regional planning organisation for the great industrial area of the Ruhr, of which Essen forms the centre. This organisation is known as the " Siedlungsverband Ruhrkohlenbezirk." It deals with an area of over 1,800 square miles, having a population of about 4,200,000. The only members are the Stadt and Landkreisa—as we should say the county boroughs and counties of which there were, in 1920, eighteen of the former and nine of the latter. There are 180 representatives on the main committee including representatives of industrial associations, of whom half must be employers and half employees, but the executive power is practically concentrated in the " Verbandspresident " and the Director. In 1929 the organisation employed 40 higher officials and 65 other employees.

It is to be observed that this organisation, so far as its sphere of action goes, is definitely a new authority, with the whole hierarchy of state officials customary in Germany. It is therefore within its sphere, independent of any other authority except the central Government, but that sphere relates to planning only.

It is concerned mainly with the prescription of " traffic routes " and " regional open spaces," but also advises on all matters relating to building development, prepares planning schemes for individual authorities, takes action with a view to smoke prevention (in which it is strikingly successful) and the protection of birds, and prepares and publishes maps and plans of the area on different scales. It has already reserved vast areas of land from building by the method of purchase and would extend this system much farther if funds were available. The actual building plans are not prepared by the Verband, but require its approval and are subject to the general provisions of the regional plan which must be revised every three years. The regional plan is here definitely an established outline or skeleton with which the individual plans of communes and other authorities are obliged to conform.

There is no other regional planning organisation in Germany on the same footing as this (a representative body, with statutory powers) the committee for Hamburg and District, while exercising very extensive powers, being a creation of the State and consisting of appointed officials. It is certainly effective in its action and this is especially due to the requirement that it shall plan the region " as though no political frontiers existed." A very similar arrangement has been made between the Prussian State and the City of Bremen. In the agreement which establishes this committee it is expressly stated that the object is a strengthening of the idea of common interest and an extension of practical co-operation.

Apart from these instances, the regional planning organisations in Germany, of which there are many and on a large scale, are very similar to the joint committees in England, in that they act in an advisory capacity only and depend for the execution of their proposals on the acquiescence and activity of the individual local authorities.

There is, however, a marked difference of opinion between two schools of thought in Germany on the subject of regional planning. One view is that regional planning needs to be applied only to large industrial districts or at any rate to districts which are definitely developing on industrial lines. The other view is that agricultural land is equally in need of planning and that therefore every part of the country, without exception, should be subjected to the process. The German committees, however, are in a stronger position than the English, in that the chairman is as a rule the Regierungs-prasident—the state official who is the head of the Government Bezirk or District and who possesses " police powers," which relate among other things to the laying out of roads and the granting of building permits. He can therefore himself exercise direct influence on the lines recommended by the committee, in addition to the indirect influence which the committee itself can exert on the local authorities.

The German regional committees go farther than the English in making recommendations with a view to the alteration of political boundaries and to influencing development, whether industrial or agricultural, in new directions. The English committees definitely avoid any suggestions of the former kind. Composed as they are of representatives of all local authorities in the region, small and large, organised on the basis of co-operation between them, it would seriously endanger that basis if any attempt were to be made to use the committee for the purpose of political changes. As regards the other point—the influencing of development in new directions—it must be admitted that the English committees have not as yet taken a large enough view of their functions to follow that course. The attempt to foresee the probable natural development and to guide this, so far as they can, in the manner which will be most advantageous to their community as a whole, but the idea of suggesting entirely new developments has not yet been taken up by them, though there is no reason in the nature of things why it should not.

As an instance of the kind of creative proposals which may be made in a regional scheme for a purely agricultural area, I will mention some of the recommendations made for the " circle " or county of Isenhagen, which is a very sparsely populated district with extensive moors, damp meadow valleys and dry heathlands. Here it is suggested that the damp portions must be drained and the water used for the irrigation of the dry districts. Artificial manures must be provided for the unfertile land. Cheap country roads must be laid out, suitable for the needs of agricultural transport. At a central spot must be erected factories for agricultural produce—dairy, jam factory, slaughter-house, etc. The peat beds must be fully utilised, this being a cheaper combustible than coal and fitted for the production of electricity as well as for other uses. All this should go hand in hand with an intensification of the industry of agriculture itself by the use of more machines, for the supply of which co-operative societies must be set up. A county machinery depot might be established with a county mechanical engineer at its head. A redistribution of the land might in many villages lead to a better road system and hence to a saving of expense. A complete system of vocational education on lines suitable to the circumstances of the district is also required.

This is something very much more than regional planning in the English sense of the term, and it would certainly seem that some German planners, at any rate, have got a greater idea of what may be achieved by regional planning than those in any other country. At the same time it must not be forgotten that all this is merely aspiration—there are no powers to carry it into effect.

For in the matter of town-planning legislation Germany is distinctly behind England. For years past attempts have been made to get both a Prussian and a Federal Bill passed, but without success.

No country other than England has as yet what is really the crucial provision which makes the success of a town-planning scheme possible—namely, the provision that, from the moment that a local authority passes a resolution to prepare a scheme, the land which is to be included in the proposed scheme becomes subject to the scheme as finally approved, although at the moment it is impossible to foresee what provisions the scheme will contain. To put it in another way, any buildings or works undertaken after the date of the resolution without the permission of the local authority (or of the Minister on appeal) may be pulled down, removed or altered without compensation, if they contravene the scheme as finally approved.

Without such a provision as this, any scheme which may be prepared will be stultified by development which takes place during its preparation. It was of course contended at the outset that this would be seriously injurious to landowners, who would appear to be restricted in the use and development of their land by a scheme which did not yet exist and of which they therefore could not know the provisions. But the system of "Interim Development Orders" relieves the position in most cases where application is made for them and the system has certainly worked well on the whole, though it cannot be denied that there may have been inconveniences in individual cases.

But such inconveniences are no argument against a system which is for the good of the community as a whole. The old cry that a man may do what he likes with his own is completely out of date when the ownership and what the man does with it affects others than himself. And surely to no form of ownership does this apply more clearly than to ownership of land.

All law is a restriction on the liberty of the individual. In the interests of the whole the liberties of each must be restricted, but those who are responsible for administering these restrictions—in the matter of town or regional planning as of everything else—must do so in such a manner that no man suffers oppression or is deprived of his property without compensation provided that he complies with the law, that no private interests are fostered at the expense of the public good, that no administrator gains any pecuniary advantage from his position other than a salary, if such is voted to him. If the administrators—whether paid or unpaid, elected or appointed—exercise their functions in this spirit, and capable and experienced technicians are employed to prepare the plans, then regional planning will undoubtedly prove a boon to posterity, but if corruption creeps in, or favouritism is showed in appointments, if the good of the community and justice to the individual are not pursued without fear or favour, then regional planning will prove a curse rather than a blessing.

London

NEW ITALY AND THE ORIENT

By TARAKNATH DAS, PH.D.

HISTORY of civilization is a record of contributions towards human progress, made by various peoples in diverse lands. Whenever one tries to analyse impartially the contents of individual contributions of nations, it becomes clear beyond doubt that every nation has been consciously or unconsciously influenced by contact with others. No nation has a special monopoly over " civilising influences. " Just as an individual's life is shaped through influences of association, imitation as well as assimilation, similarly national life of a people is moulded and often enriched by contacts with other civilising forces. Therefore the history of civilization is in one sense the history of contacts and their effects on various nations. In a particular era, the nation that establishes extended and intimate contacts with the rest of the world and thus exerts its influences upon others or enriches itself through these contacts, becomes the most important factor in the history of civilization, in that particular era. A nation, however great, which follows the policy of "*cultural isolation,*" not only fails to perform its duty towards other nations, but invariably becomes degraded, just as water in a stagnant pool becomes polluted. From this standpoint the Italian people can justly be proud of their rôle as a pre-eminent civilising influence during the last four thousand years.

In ancient times the Italian people were far less civilised than the peoples who inhabited India, Persia, Babylonia, Egypt and Greece. This is the conclusion arrived at by modern researches of eminent archeologists. However it is also to the credit of the ancient Italians that they assimilated the best of Asian, African and Greek culture and made it distinctively Italian. Later on Italy spread her civilising influence over vast regions of Europe, Africa and Asia which she conquered or colonised. It was the influence of the Italian and other Mediterranean people which civilised " the northern barbarians of Europe," some of whose descendants now claim special superiority as " Nordics " or special brand of " Aryans " and look down upon the peoples of Asia, Africa and those who inhabit the shores of the Mediterranean. All that we know to be as " western civilization" has its roots in the contributions of the Mediterranean people.

Modern Europe owes considerably to Italy for its present-day cultural life as well as material progress. The part played by the Italians during the Crusades and the discovery of the sea-routes to the Orient and North America are permanent factors in the evolution of modern civilization. During the Middle Ages when Asia was more prosperous and progressive than the West, Italian merchants acted as carriers of commerce between the East and the West; and Italian scholars and travellers like Marco Polo and others spread ideas about the Orient which indirectly revolutionised the current of western thought and enterprise. New Italy—Italy of Fascism—during the last decade has influenced the political thought of various peoples tremendously. There is every reason to think that New Italy will play a very prominent part in removing racial, political and other prejudices against the peoples of the Orient, which will pave the way for better understanding between the East and the West.

Fascist Italy, conscious of the glorious past of her people, is determined to carry on such activities as will result in territorial, political, commercial, economic as well as cultural expansion in all parts of the world—Europe, Africa, Asia and America—Italian leaders of all political parties agree with the formula of *"sacro egoismo"* which was enunciated by Salandra during the World War. Italy has a mission to fulfil; and they carry on their activities to make Italy one of the greatest nations in the world.

Italian territorial expansion in Africa and Europe is progressing slowly but surely. In Europe it is not possible for Italy to get new territories without reshaping the map of Europe; and therefore Signor Mussolini is content at present with the expansion of political influence in Europe. Italian economic and commercial expansion is progressing in those regions of the world which might be termed as "undeveloped countries." Italian commerce with Russia, Asiatic countries, South Africa and South American countries are being augmented through unabated zeal of the leaders of the nation, particularly Signor Mussolini.

It is a very well known fact that Italy cherished territorial ambition in the Near East. As the condition of world politics stands to-day, Italy cannot oust France or Great Britain from that region nor can she conquer any part of territory belonging to Turkey or the Arab States without bringing about a world war, which Italy does not want. Therefore far-sighted Italian statesmen have deliberately decided to expand commercially and culturally between the region of the Suez and Japan which provides vast markets comprising no less than 900,000,000 people.

Signor Mussolini's interest in Italian cultural expansion in the Orient has a deep root. As a young man and a school teacher he was a student of comparative religion and philosophy and drank deep from the fountains of Oriental cultural history, especially Buddhism. He, as well as his late brother Arnaldo Mussolini, long ago realised that spread of Italian influence in the Orient would be one of the most valuable national assets. Therefore during the last decade Signor Mussolini took personal interest in such activities as would increase Italian influence in the Orient.

To carry on systematic endeavours for promoting cultural and economic co-operation between Italy and the Oriental countries of the Middle East and the Far East, by Royal command, *Instituto Italiano per il Medio ed Estremo Orientale* was established in Rome on February 16, 1933. On December 22, 1933, the institute was formally inaugurated in Rome with a very interesting and impressive ceremony, in which leaders of Italian public life and several hundred Oriental students and others participated. The officials of the institute are as follows:—President: His Excellency Senator Gentile; Vice-President for the Cultural Section: His Excellency Prof. Dr. Tucci; Vice-President for the Economic Section: Count Volpi di Misurata; Executive Secretaries: Hon. Barone Ricciardi and Hon. Tassinari. During the inauguration ceremony, among other things, two interesting speeches were delivered by Prince Boncompagni and Senator Gentile. The former as the Governor of Rome extended "the salute of the Government of Rome": whereas Senator Gentile gave a discourse on the possibilities of cultural co-operation between the East and the West and the part that may be played by Rome for better understanding between the East and the West.

One of the objects of this institute is to encourage Oriental students to carry on their studies in Italy. Therefore it was arranged through the initiative of Oriental students in Rome, supported by the Italian authorities and the National organization of Fascist students, that the First Congress of Oriental Students in Europe should be held in Rome. On the 23rd of December this Congress was opened by Signor Mussolini himself. About 500 students representing the following nations took part in the congress: China 155, India 113, Japan 40 and many students from Persia, Afghanistan, Syria, Libanun, Iraq, Palestine, Siam and Hedjaz. These students came to Rome from various European countries.

The most important feature of the congress was the speech of Signor Mussolini and the visit of the delegates to His Holiness the Pope. The latter ceremony was arranged by Barone Ricciardi. The authorities of Rome and the University of Rome extended every form of courtesy to these students and Fascist students extended generous hospitality. About 100 Oriental students, after the Congress, passed through Milan where they were received by the local authorities and visited the university and chief industrial establishments of the city. Signor Mussolini's inaugural speech to the congress will remain as a historic document of first class importance; and the following is the English translation of the same :—

> " I am indeed happy to welcome this first gathering of students of every country in Asia to Rome, upon this hill which has played so great a part in the history of civilisation.
>
> Your arrival is by no means without significance. A man once said and many others since thought and repeated that ' East is East and West is West; that the two can never meet.'
>
> Historically such a statement is a nonsense. Twenty centuries ago Rome achieved a union in the Mediterranean between the East and the West which has been of tremendous importance in the world's history. Rome colonised the West, but in the East, in Egypt, in Syria and in Persia, the relationship was one of reciprocal and creative understanding.
>
> This union was the corner stone of our entire history and it gave rise to European civilization. This must now become universal once more or else perish.
>
> The unity of Mediterranean civilization, which was East and West, welded into one by Rome, lasted well over a thousand years.
>
> But the new currents of traffic, the increasing flow of gold, and the exploitation of rich and distant countries gave rise to capitalism as the basis of a new civilization of a materialistic and exclusive character, with its seats far from the Mediterranean.
>
> It was then that all intercourse between the East and West came to be exclusively placed on a footing of mere subordination and was restricted to a purely material sphere. Every spiritual link tending to a creative collaboration came to cease and the belief became consistent that Europe and Asia must be antagonists. And the cause of all this was merely a type of mentality existing in some parts of Europe which was incapable or unwilling to understand Asia, which considered Asia as a market for produce and a fountain-head for raw materials.

This civilization based upon capitalism and liberalism spread its sway throughout the world in the past and its failure is therefore being felt in each single continent. And therefore also it is a matter of deep concern for all the continents to follow the reaction against the degeneration of the liberal and capitalistic system. This reaction has found its expression in the revolutionary faith of the Italian Fascism which has fought against the lack of soul and ideals of this civilization that in the last centuries has prevailed throughout the world.

In the evils under which Asia suffers in its resentments we see the reflection of '*our own self.*' The differences are in the details; the foundation is the same.

Today Rome and the Mediterranean, through this Fascist renewal, look again towards resuming their historical function of unification. That is why this new Italy has invited you here.

More than once in the past in periods of fearful crisis, the world's civilization has been saved by the co-operation of the Orient and Rome.

In today's crisis of a whole system of institutions and ideas which are soulless, paralysed and lie heavy on mankind, *we hope to resume the old tradition of our constructive co-operation.*"

Campidaglio
Rome. 22. xii. 33. MUSSOLINI.

Let us hope fervently that the call for constructive co-operation between the East and West through the medium of Rome sounded by Signor Mussolini will find ready and euthusiastic response from the youth of New Asia, seeking to assert their right on the basis of equality.

Oriental students carrying on their studies in Italy will find themselves in the most congenial climate and atmosphere which is not vitiated with race prejudice. They will be able to further the interests of their native lands—culturally, economically and politically—by applying the knowledge acquired in Italy which will serve as their second cultural home. On the other hand, by encouraging students from Oriental countries to come to Italy to carry on their studies, Italian statesmen are pursuing on a very far-sighted policy. These students will become the most effective instruments for promoting co-operation between their native lands and Italy, and spreading Italian influence—cultural, economic as well political—in the Orient. Therefore, it is a foregone conclusion, that from the standpoint of enlightened self-interest, efforts for co-operation between the Orient and New Italy will meet with hearty support from responsible quarters.

It is an undisputed fact that Fascist Italy is in cordial terms with Turkey, Persia as well as Afghanistan. Although Italian foreign policy is based upon Anglo-Italian co-operation, Fascist Italy is not lacking in genuine sympathy towards the people of India and their national aspirations. It is not generally known that Signor Mussolini was the first European statesman to aid the Siamese Government to free Siam from the bondage of Extra-territoriality. Italy's sympathy towards Chinese nationalism is manifested by the recent active co-operation of the Italian government to extend its support and financial aid to the Chinese Government struggling under great difficulties. In the past there was very close collaboration between Japan and Italy ; because they had similar national problems—increasing population demanding territorial expansion and the need of raw materials for expanding industries. To be sure Fascist Italy has great admiration for "the Samurai spirit" and "the spirit of Bushido" as exhibited by the Japanese nation. But recently, since M. Litvinoff's recent visit to Rome after the recognition of Soviet Russia by the United States, and since the visit of Sir John Simon to Rome during the last week of December 1933, there have been several indications in the Italian press that Italian policy and public opinion has become suspicious of Japan. They are apparently apprehensive that Japan with her increasing military and naval power and industrial expansion may not only effectively enforce her "Asiatic Monroe Doctrine," but promote the creed of Asian Independence which may not be palatable to some of the great Western Powers. It is interesting to note that responsible Italian leaders are calling upon western nations to settle their differences and have a common policy to save themselves from a supposed Japanese menace. *The Times* (London) of January 8, 1934, wrote that the report on Italian naval estimates for 1934 presented to the Chamber of Deputies which was signed by Signor Medici del Vascello, contain the following statement regarding Japan :—

> " While Europe is torn by questions of Continental interest and while discussions on European problems are being stultified by the short-sighted policy of responsible persons, events are maturing which threaten danger for the future of all the rest. The present phase of the skirmish, which certainly foreshadows great developments between the United States and Japan has its centre of gravity in the Manchurian enterprise and *in the adoption by Japan of a sort of Monroe Doctrine*, threatening American economic interests in China and the safety of the Philippines and other American possessions.

> "On the other hand, Japan evidently fearful that the situation in North-East Asia may turn to her disadvantage, is intensifying her military and economic penetration (in Manchuria) and is further compelled to increase her fighting forces owing to the concentration of the Soviet air forces within striking distance of her coasts."

According to the *Manchester Guardian* of January 8th, 1934, the same report contains the following remarkable passage:—

> "The Japanese does not consider war from the same point of view as the white man. His mentality revolves around his historic mission, the triumph and domination of his race. Therein lies the tragedy of to-morrow. This people is advancing with the strength of its arms, and still more of its thought, based upon its presumed historic mission. To-day it is invading and organising China; *to-morrow, urged onward by racial hatred, it will fight the white race.*"

This statement coming from a responsible Italian official is more remarkable than the bogey of "Yellow Peril" once preached by the ex-Kaiser Wilhelm II of Germany.

To those who are initiated into the intricacies of international relations, it is quite clear that Italy will possibly support Great Britain against Japan in case of an Anglo-Japanese conflict. It is also clear that Italian sympathy is with Soviet Russia with whom a non-aggression pact has been signed by Italy, and possibly there exists very close relations between the Fascist State and the Communist Republic. It is certain that in case of an American-Japanese conflict, Italian interest will be for supporting the United States. It is also evident that to-day Italian sympathy is more with China than with Japan.

To be sure Japanese expansion in the Asiatic continent is an imperialistic enterprise, *but it is absurd to regard it as Japanese preparation to fight the white race.* The real reason for Japanese expansion in Asia is nothing but a reflex of European expansion in Asia, especially in India and China. Japan is the only Asian country which has been able to put a check to western aggression in Asia and therefore is constantly menaced by a possibility of "isolation in world politics." Unless there is a double standard of international morality, why should the Japanese military and naval programme be more odious than British military and naval programme all over the world?

We are advocates of co-operation between the East and the West. For this very reason we regard it our duty to draw the attention of those in the West who are genuinely interested in promoting the cause of co-operation between the East and West which is a prime requisite for world peace, to the fact that the *West should pay heed to the aspirations of the awakened East, demanding for "Asian Independence" without which there cannot be real political equality, between the East and the West.*

We whole-heartedly support the doctrine of "creative co-operation between the East and West" as enunciated by Signor Mussolini; and at the same time emphasise the point that there cannot be any creative co-operation between the Orient and the Occident if the Western Powers continue to impose political domination over the Eastern peoples.

Switzerland.

THE EARTH'S CONSTITUTION AND SEISMIC AND VOLCANIC PHENOMENA

By A. K. DAS, M.A., D.SC.
Indian Meteorological Service

THE earth's surface as we see it to-day is only one of an infinite series of kinematographic pictures which form the history of the evolution of our planet. We are not absolutely certain about how and when the earth was born and we have only plausible conjectures about its end. But of this much we are certain that ever since the first block of solid stone emerged out of the boundless primeval ocean there has been an unceasing war for supremacy between the ocean and the solid land. This eternal fight has so often altered the face of the earth and recorded its own history in a language which is intelligible only through the application of the knowledge derived from such widely differing sciences as geology, geophysics, paleoclimatology, chemistry and others. Large continents have from time to time risen out of the water and disappeared again, mountains of enormous sizes have appeared and have again sunk into the depths of the ocean. This cycle of events will go on till a universal equilibrium is established and the earth is dead from the mechanical point of view.

To-day, as it has also been in the past, the earth's surface is a mosaic of eminences and depressions. The deep and wide basins filled with oceanic water form 71% of the surface of the earth, the remaining 29% being dry land. The ratio of ocean surface to land surface is therefore as 2·42 : 1. The islands constitute about 7½% of dry land. If we pulled out the land-masses from their socles and filled up with them the ocean basins so as to bring the whole surface of the earth to a common level, then the level of the stony surface would be 2,450 metres below sea level. The average level of solid land is 700 metres (taking account of the Antarctic whose level is + 825m) above sea-level, so that the continents are on the average 4½ kilometres higher than the oceans. But compared to the size of the earth this difference of level between the two fundamental divisions of the earth's surface is extremely small. On a globe of about 2 metres diameter the difference in level between the peak of the highest mountain and the bottom of the deepest ocean would be about 2 mm.; and the average height of the land-masses would be $\frac{1}{10}$ mm. and the average depth of the ocean only $\frac{1}{2}$ mm.

The land formations, the varyingly contrasted landscapes consisting of mountains, hills and valleys, the relief of the sea-bed are the results of the action of constructive and destructive geological forces working according to an inexorable law of evolution. The original structure of the earth's surface has been best preserved in those regions where the process of mountain formation has been active only in recent times, that is, from the tertiary period up to our days. These comprise two narrow belts round the earth: one is the *circumpacific zone* which forms the boundary of the Pacific Ocean and the other is the *mediterranean zone* running perpendicularly to the first across the European, Australasiatic and American seas. The variations in the shape of the earth's surface are due to the variations of elevations and depressions which are principally controlled by climatic conditions ; in a moist climate flowing water plays the most important part, in a dry climate, as in desert regions, the winds are the controlling factors and in the icy regions it is the glacier that guides the mode of evolution of the earth's surface structure.

The starting point in the evolution of the earth's surface since the formation of the solid crust is the bending and crumpling of the crust through thermal contraction. From physico-mathematical theories as developed by Sir George Darwin, H. Jeffreys and others, thermal contraction appears to explain to a great extent the conspicuous superficial phenomena such as the formation of mountains, the difference between continents and ocean basins, and the various kinds of igneous activity. When the earth was born out of the sun, it was, we can safely assume, mostly—if not entirely—composed of gaseous matter which gradually condensed into constituents having lower and lower boiling points as the result of progressive cooling. In the molten mass resulting from this, as V. M. Goldschmidt pointed out in 1922, the course of chemical events must have been similar to what happens in an iron furnace: the material of the earth separated out into three major components, namely, metallic iron, slag consisting of siliceous matter and sulphide stones denser than the slag. These formed respectively the metallic nucleus, the outer silicate mantle and the intermediate layer which roughly represent the internal structure of the earth. Due to the large differences in the specific gravities of the three constituents no mixing was possible as the cooling progressed. In a body of the size of the earth the process of cooling must be very slow in the absence of convective mixing, so that the earth's nucleus must be even to-day at practically the same temperature as it had at the time of its formation. The process of crystallisation can therefore have taken place at the most in the two outer layers.

The different parts of the interior of the earth have cooled since solidification by different amounts and must therefore have contracted in different ratios. As a matter of fact according to geophysical theories " throughout the region from the centre of the earth to within about 700 kilometres of the surface, no appreciable change of temperature takes place and therefore no change of volume. Between this level and the layer where cooling is most rapid, each layer cools more than the layer below it, and would therefore contract more if it were not obstructed by the matter below. The latter fixes the inner radius of this region, and therefore the requisite reduction in volume can be achieved only by reducing the outer radius. Thus the adjustment requires a thinning of this region without a corresponding reduction in its inner radius. Since this region is necessarily in the region of low strength, the matter in it will adjust itself to the stresses involved and assume a hydrostatic state." This is the plastic *isostatic layer* (or level of no strain), the existence of which explains the fact of approximate uniformity of mass over the earth within vertical columns of the same cross section extending down to a standard equipotential surface. But the outer surface of the earth undergoes no further cooling and contraction and is therefore too large to fit the contracted region underneath and must therefore be under a horizontal stress tending to fracture and bend it up irregularly starting at the weakest spot. This would produce a system of folds and ridges and cracks in the solid crust of the earth giving rise to mountain ranges and gigantic fissures. Starting from the above considerations Jeffreys has theoretically calculated the amount of crumpling that must have occurred on the earth in order to form the Alps, the Rockies and the Himalayas all of which had been formed in the tertiary period. The agreement between theory and observation has been found to be as good as could be expected considering the uncertainties involved in such calculations.

The theory of thermal contraction thus gives a satisfactory explanation of the genesis of mountain ranges ; the later stages in the transformation of the mountains as well as of the ordinary land-masses depends on climatic conditions, sedimentation, denudation, erosion, abrasion and other causes. But the theory of thermal contraction has not yet been able to give a very satisfactory explanation of the origin of the continents and the oceans. On this question there are several rival theories. According to one of them, due to Osmond Fisher, which is based on the resonance theory of the origin of the moon, a large part of the earth's crust (which was thin and mainly granitic) was carried off by the moon at the time of its birth. The resulting hole was quickly filled by the inflow of heavy magma, leaving large granitic slabs floating on a heavy fluid. These slabs, according to this theory, became the continents and the exposed denser material the ocean floor ; the Pacific Ocean is thus regarded as the scar left when the moon was formed. Although the theory is not entirely free from difficulties, it gives a fairly plausible explanation of the origin of the ocean basins. When the basins were formed, the water necessary to fill them was supplied by the atmosphere ; for, with the progress of the cooling process when the temperature fell to about 360°C., the critical temperature of water, the water vapour of the atmosphere could condense into the liquid state.

It has been known for a long time that parts of the continents or other land-masses have disappeared under the sea and others have emerged during comparatively recent times. But are the continents permanent as regards their geographical positions? According to Prof. Alfred Wegener they are not. His famous *Theory of Continental Drift* tells us that millions of years ago the continental blocks now separated by the Atlantic and the Indian oceans formed one mass, but later they drifted away from each other. South America and Africa formed one continent, North America was united with Europe through Greenland and Newfoundland, and the Antarctic, Australia and India were joined up together with Africa to form one gigantic continent covered in parts by epicontinental seas. In the course of the jurassic, the cretaceous and the tertiary periods this continental mass was broken up into different blocks by a system of gigantic fissures. The case of India was slightly different because it was originally connected with the Asiatic continent through a slightly submerged land bridge. Being separated from Australia in the late jurassic and from Madagascar in the transition period between the cretaceous and the tertiary, India drifted towards Asia crumpling and folding the connecting land-mass. The result was the formation of the largest mountain ranges of the earth, namely, the Himalayas and the numerous ranges of Central Asia. On Wegener's theory of continental drift, which is supported by many geological, geophysical, geodetical and paleoclimatological arguments, the formation of mountain ranges in general is due to similar causes. Recently, however, Jeffreys and others have raised several objections against this theory. But whether we accept any particular theory or not we know that certain regions of the earth's crust are in a varying state of strain particularly those in the neighbourhood of mountain ranges of comparatively recent origin.

If we compare a map showing the distribution of regions susceptible to earthquakes with one showing the distribution of volcanoes, we notice the striking parallelism between the two natural phenomena. The regions susceptible to earthquakes and the volcanoes lie mainly in two belts, the circumpacific and the mediterranean zones which I have already mentioned. The coasts of the Pacific Ocean mark a particularly weak region of the earth's crust and therefore comparatively small strains can give rise to displacements of the parts of the crust in this region. Also the differences in level between the high mountains and the deep seas in this region are favourable for the occurrence of earthquakes. And since this is the part of the earth's crust where the greatest departures from isostatic compensation occur, earthquakes should be most frequent in the circumpacific zone. The mediterranean zone as well as the east coast of Africa beside the Red Sea is another geologically weak part of the earth's crust characterised by notable departures from isostasy and is therefore particularly susceptible to earthquake phenomena. According to a detailed investigation of Sieberg at least 85% of all felt shocks occur in the land areas comprised by the circumpacific and mediterranean zones which are also known to be regions of recent mountain formations. Geologically old masses and mountains are practically free from earthquakes ; in any case, no severe shocks have ever occurred in them during historical times.

The majority of earthquakes (about 90%) are of tectonic or dislocation origin. The *focus* or *hypocentre* of these earthquakes that is, the point from which the enormous energy released during the dislocation spreads out in all directions lies in the uppermost layers of the crust, rarely below 50 kilometres from the surface, because this is the part of the crust in which strains can appear and cannot be relieved by outflow of matter. (The point of the earth's surface vertically above the hypocentre is called the *epicentre*.) The strain in the crust, therefore, leads to fractures which are often visible on the surface. Large fissures frequently appear in the epicentral reigion and huge quantities of water, sand or mud are ejected through the fissures. When the strain in a region of the earth's crust in highly developed it is released through certain exogenous phenomena (such as variations in atmospheric pressure, tidal actions, etc.) which are of course secondary but which nevertheless act as the spark which fires the powder. The energy of the earthquake which follows is derived from the endogenous geological phenomena. The energy released during earthquakes is immense ; an idea of the enormity of the energy of earthquakes can be made from the following table, which gives the order of magnitude of a few well-known earthquakes:

Place of origin and date of earthquake.		Energy.	
		In ergs.	In horse power.
Hekla (Iceland)	6-5-1912	$1 \cdot 5 \times 10^{22}$	2 billions
Sukurashima (Japan)	12-1-1914	$5 \cdot 5 \times 10^{22}$	8 "
Messina (Sicily)	28-12-1910	$5 \cdot 7 \times 10^{23}$	80 "
San Francisco (California)	18-4-1908	$1 \cdot 75 \times 10^{24}$	250 "
Mino-Owari (Japan)	28-10-1891	$2 \cdot 2 \times 10^{24}$	300 "
Assam (India)	12-6-1897	$1 \cdot 1 \times 10^{25}$	1600 "
Charleston (America)	31-8-1886	$1 \cdot 4 \times 10^{25}$	2000 "
Lisbon (Portugal)	1-11-1775	$1 \cdot 9 \times 10^{25}$	2700 "

There are yet no definite data available permitting of a dependable calculation of the energy of the North Bihar earthquake of 15th January, 1934, but making some plausible assumptions the energy would be of the order of 2000 billion horse power.

From the theory of elasticity we know that whenever a sudden movement through fracture or other causes takes place in an elastic solid it gives rise to vibrations which propagate in all directions in the form of waves. Earthquakes are nothing but the manifestations of the same kind of wave propagation of sudden and more or less violent movements which occur in the solid crust of the earth. The exact mode of propagation of earthquake waves through the body of the earth can be studied in great detail with the help of seismographs. In principle a seismograph is nothing but a suitably arranged pendulum. The earliest seismographs consisted of a weight suspended by means of a suitable wire or string from a rigid support fixed on the ground. When the ground was agitated by a brusque seismic movement the weight tried to maintain its position unchanged due to its inertia, so that the pendulum appeared to move approximately in a direction opposite to that of the movement of the ground ; this apparent motion of the pendulum-bob could be magnified by a lever arrangement and registered on a revolving drum which had a smoked paper wrapped round it. But in practice the movement of the ground during an earthquake does not consist of a simple sudden shock. It consists rather of a series of irregular and prolonged oscillations. A seismograph must therefore be constructed in such a way that the complex movement of the ground is faithfully recorded by it and with sufficient magnification. But this is a matter of considerable difficulty, because a simple vertical pendulum as described above will execute a movement which is the resultant of two motions: one having the period of the pendulum itself and the other having the period of the ground. The first has to be suppressed as far as possible in order that the seismogram may be a true record of the oscillations of the ground. The pendulum is therefore damped so that its proper motion stops as quickly as possible, but this damping reduces the sensitivity of the instrument. In modern seismographs various devices are resorted to for achieving a faithful record of the earth movement. In some, the pendulum is suspended horizontally as in the Omori-Ewing seismograph. In others, such as the astatic seismographs constructed by Wiechert, the bob of the pendulum is vertically above the point of support, the support and the bob forming a rigid conically-shaped body. In some seismographs the trace is made mechanically as by means of a needle pressing very lightly on a piece of smoked paper wrapped round a drum rotated with great precision by a clockwork. In others, the friction between the writing needle and the paper is avoided by recording the vibrations photographically by means of an optical lever arrangement. Some types of instruments make the records electrically as in some of the seismographs constructed by the Russian seismologist Galitzin. Each type has its advantages ; the good seismological stations of the world find it necessary to have instruments of different types continuously in action.

It has long been known that the motion of the ground during an earthquake is a complex motion which can be broken up into three different components, two in the horizontal plane and one in the vertical direction. In some earthquakes, as in the great Assam earthquake of 1897, rotatory motions of the ground are also observed. The effect on buildings and other structures of all these components acting simultaneously can well be imagined. Seismographs have been designed to record the different motions independently of each other. The directions usually chosen for the horizontal components are the E-W and N-S. Seismorgaphs for recording rotary motion have not yet been designed. Accordingly the modern seismological stations maintain more than one seismograph to record each of the two horizontal components (horizontal seismographs) and the vertical component (vertical seismographs) of earth motion. By compounding these motions and from a knowledge of the magnifying power and other constants of the seismographs the true motion of the ground can be calculated. The mechanical effect of earthquakes depends on the acceleration of the movement of the ground; the human power of perception also depends on the acceleration and not on the amplitude of the motion. The acceleration is, in the epicentral region, often less than 1 cm./sec.^{2} in slight shocks and generally from 10 to 20 cm./sec.^{2} for strong shocks and above this limit the earthquake is violent. During the great earthquake of Mino-Owari (Japan) in 1891 the Japanese seismologist Omori observed an acceleration of 430 cm./sec.

The records of seismographs show the same types of waves as would be expected from the theory of elasticity. In the seismograms of distant shocks one can clearly see three different kinds of principal waves which arrive at the place of observation at different times. These are the Primary, Secondary and the Long waves denoted by P, S and L respectively. The primary waves arrive first, then the secondary waves and last of all the long waves, although they were all produced at the same time at the origin of the earthquake. This is quite consistent with the theory of elasticity, according to which a sudden movement produced inside an elastic solid body gives rise to three main kinds of waves (compressional, distortional and surface waves) spreading out with different velocities. The quickest of these is the longitudinal type of wave in which the vibrating particles participating in the wave motion move in the same direction in which the wave propagates. The next quickest is the transverse wave in which the particles affected by the wave motion oscillate in a direction at right angles to the direction of propagation of the wave. The slowest is the wave which travels along the surface of the solid body and shows dispersion; it is a complicated wave in which the particles at the surface of the body execute an approximately elliptical motion. This is the largest wave-train which causes the most damage and is often called "Rayleigh waves" because it was the late Lord Rayleigh who developed the theory of these waves. (The Rayleigh waves are again complicated by the proper vibrations of whole strata near the surface.) The P, S and L waves in a seismogram correspond to these three types of waves. The average velocities of these different types of waves through the earth's crust have been determined from long series of observations and laboratory experiments and therefore if the P, S and L can be recognised on the seismogram the time difference between the moments of arrival of the P and S or P and L permits of a calculation of the distance of the epicentre from the place of observation. The automatic recording of time on the moving chart of a seismograph therefore demands considerable accuracy. From the epicentral distances of a given earthquake determined at at least three different stations generally the epicentre can be located. But it is possible also to determine with fair accuracy the position of the epicentre from the seismograms obtained at a single station with the help of two horizontal seismographs and one vertical seismograph. But a seismogram is often complicated by the presence of other waves which result from the reflection and refraction of the principal waves at surfaces of discontinuity in the interior of the earth or at the surface of the earth, and also waves (in the case of very severe earthquakes) which arrive at the place of observation after travelling once or more than once round the earth. Sometimes there are several neuclei of strain in a given region so that several points act as epicentres almost simultaneously. Also on occasions the activity of one focus induces the activity of other more or less distant focuses by a kind of relay action. A complete analysis of seismograms enables us to determine the structure of the earth when geological methods are of no use. Seismological methods are now being extensively employed by the German and American geophysicists for exploring mineral and oil-beds ; unfortunately these extremely fruitful methods of prospecting have yet gained little or no popularity in India.

The development of seismology has reacted considerably on the development of the geology of the deep interior of the earth. The seismograph has been to the geologist what the telescope is to the astronomer. The structure of the earth as it has been discovered by seismology and geology is broadly as follows: the uppermost layer of the earth's crust down to a depth of 50-60 kilometres is composed of comparatively light rocks arranged in the order of increasing density with increasing depth, the specific gravity of these rocks being on the average 2·6. Below this layer extending to a depth of about 120 kilometres there is a zone consisting of heavier rocks (Sima stones) of average specific gravity 3·0 rich in iron and magnesia which has a remarkable plasticity under the enormous pressure and fairly high temperature to which it is subjected. This layer is therefore often called the *Zone of Flow or plastic zone* which perhaps supplies most of the fluid lava ejected by volcanoes. The lower limit (100 to 120 km. below the surface) of this layer is the level of isostatic compensation. The third zone underneath the plastic layer extends perhaps down to a depth of about 1,200 kilometres and is composed of stones extremely rich in iron and magnesia of specific gravity reaching up to 3·5. Under the conditions of pressure and temperature existing in this region this zone possesses a considerable degree of rigidity. Below all these three layers the earth possesses an approximately spherical nucleus of 3,470 km. radius or $\frac{5}{9}$ of its own radius. This nucleus probably has shells composed of heavy iron and silicate rocks of specific gravity of the order of 6·4 and below these shells is an inner core of radius of about 2,900 kilometres. This inner core is composed of nickel-iron whose rigidity is much higher than that of steel and whose density is of the order of 9·6.

The velocities of the different types of seismic waves are, as one would expect from the constitution of the earth just summarised, different at different depths. The following table gives the velocities of the longitudinal (P) and transversal (S) waves at different depths as determined from seismological investigations:—

Depth.		Velocity in km/second.	
Kilometre.	Name of Layer.	Longitudinal (P).	Transversal (S).
0	Earth's surface	5·6	3½ ?
Less than 60		5·9	3¾ ?
More than 60		8·0	4·3
1200	Intermediate zone	12½	6¾
1700		12¾	7¼
2450		13¼	7½
Less than 2900	Limit of nuclear shells	13	7¼
More than 2900		8½	5 ?
6370	Centre of earth	11	6¼ ?

It will be noticed that the velocity increases as the depth increases up to a certain limit, but as the inner core is reached the velocity decreases. This has been explained by some seismologists by attributing to the inner core of the earth the properties of a liquid. C. G. Knott believed that this conclusion is supported by the fact that at a distance of over 140° (15,600 km.) from the epicentre the longitudinal wave, which has passed through the inner core, is considerably delayed and that at this distance no transversal wave is detectable. But the investigations of Gutenburg and others seem to indicate that transversal waves are sometimes observed under these circumstances. The question whether the earth's inner core is solid or liquid is still an open one and needs further careful investigation. It is not unthinkable that matter subjected to the enormous pressure (of probably more than one million atmospheres) which exists near the centre of the earth should remain solid even at temperatures well above the critical temperature. According to Wiechert and Gutenberg the temperature at the earth's centre is certainly less than 9000°C and is probably not even as high as 5000°C. Little is, however, known with certainty about the temperature of the outer shells of the earth. But this much is fairly certain that the temperature does not increase at a constant rate, nor exponentially, as we go down from the surface towards the centre of the earth; as a matter of fact from a comparatively small depth below the surface right up to the centre the temperature appears to remain practically constant. The theory of the earth's internal constitution advocated by Ritter, Arrhenius and others which at one time enjoyed a considerable popularity is untenable in the light of modern geophysical studies.

The study of volcanic activities also has contributed to a considerable extent to our knowledge of the earth's constitution. The fluid lava which is ejected by volcanoes must come mainly from the zone of flow where alone we can expect to find plastic magma. If the magma of the plastic zone can somehow be made fluid and if suitable openings be available, then the emission of lava from volcanoes becomes easily understandable. Incidentally the examination of the volcanic lava reveals the nature of the matter which constitutes the plastic layer in the interior of the earth. Large openings can easily appear in the weak zones of the earth's surface, that is, in the two belts, the circumpacific and the mediterranean, which I have already mentioned. The occurrence of volcanoes mainly in these two narrow belts therefore supports the view that a volcanic eruption is only the process of exudation of fluid magma from the plastic layer through cracks or fissures which are more or less permanently present or appear periodically in the weak parts of earth's crust. These cracks or fissures need not necessarily be visible on the surface of the earth when there is actually no eruption and may exist or form well below the depth up to which geological methods can probe directly, *i.e.*, about 2 or 3 kilometres below the surface. It was A. von Humboldt who held that volcanic eruptions required the pre-existence of fissures or other kinds of openings in the earth's crust. But in 1886 Löwl contended that the fluid magma in trying to rush up could force an opening, so that the fissures or openings were to be regarded as phenomena accompanying volcanic activities rather than a previous condition essential for the occurrence of volcanic eruptions. Against this contention one can however say, as Felix and Lenk rightly pointed out, that fissures do exist in the earth's crust well below the surface and that in the uppermost parts of the crust they are completely masked by effects of dislocation. In any case there is no vital contradiction between the two views and I think it is quite safe to say that the weak circumpacific and mediterranean belts contain potential cracks which may reach as far as the upper limit of the zone of flow. When the pressure of liquid magma forces an opening in the crust there is a volcanic eruption; while if the pressure is not sufficient to break the roof, then we have at least an earthquake. But such earthquakes should not generally, for obvious reasons, be violent. The most violent earthquakes are actually found to originate in the uppermost layers of the earth's crust. As a matter of fact the majority of earthquakes start from focuses in the crust anywhere from the surface down to the upper limit of the zone of flow and are of tectonic or dislocation origin. The few Japan earthquakes of deep focus, the focal depth being of the order of 100 km., which have occurred during the last ten years, appear to have originated in the zone of flow; they are perhaps due to convulsions of the magmatic layer. The rigid layer below the plastic zone is generally believed to have settled down completely so that no dislocations are expected in it. But the investigations of some of the Japanese seismologists, such as Wadati, Oki and Arakawa, which have appeared in the Japanese Geophysical Magazine during the last few months suggest that in Japan earthquakes of extraordinarily deep focus also occur occasionally. Some of the earthquakes studied by these seismologists originated 400 to 500 kilometres below the surface of the earth. This would suggest that even the rigid layer below the zone of flow is not free from dislocation which seems to be the most likely mechanism of the genesis of earthquakes in this layer. Theoretically, of course, earthquakes may originate in any part of the earth's body. But at the present state of development of the method of determining focal depths, which depends on finding points of inflexion in the so-called travel-time curve (*i.e.*, the curve obtained by plotting the epicentral distances against the times required by a wave to cover these distances) much reliance cannot be placed on focal depth determinations.

We have seen that under the existing conditions of pressure and temperature the matter in the zone of flow is in a plastic, not really fluid state. How does this plastic magma melt and become liquid ? For this various explanations have been suggested, some of which attribute the liquefaction of the magma to purely thermodynamical causes while the others regard it as the result of chemical reactions. Some geologists and geophysicists claim that the plastic magma of the zone of flow becomes liquefied due to the heat generated by chemical reaction with water which penetrates into this zone mainly from the surface through openings in the crust or through capillary pores ; this would explain those eruptions which occur in the immediate neighbourhood of seas. While others think that due to dislocations in the earth's crust the pressure on the magmatic zone is locally reduced and therefore the magma can become fluid and rush up through existing openings or force an opening in the crust ; on this view also chemical reactions between the uprushing magma and the materials of the crust can take place causing evolution of gases and give rise to the many local peculiarities of volcanic lava. Probably both these points of view are right, but each is not applicable to all classes of volcanic eruptions which differ considerably from each other according to local or regional peculiarities.

At present we know about 1000 volcanoes which have been dead since the post-tertiary period and about 450 active ones. Of these more than $\frac{4}{5}$ths are on land areas including islands and the rest lie under the sea. But the submarine volcanoes, in spite of their relatively small number, play a more important part than the land volcanoes. The number of island volcanoes is about double that of continental ones; and there are also isolated vocanoes like the Etna in non-volcanic surroundings, but they fall in a series rather than in a group. The most active volcanoes occur in the western, insular, boundary regions and the eastern coastal regions of the Pacific Ocean. Australia appears to be completely free from active volcanoes. Asia also is at present extremely poor in volcanic activities. No active volcano is definitely known in India; but it is doubtful if one is justified in thinking that the Indian Ocean is very poor in living volcanoes. The numerous islands, Sumatra, Java, Borneo and others and the Sunda Strait, where the Krakatoa had a fearful eruption in 1883, are full of active volcanoes. There is also an active volcano in the sea not very far from Pegu in Burma, which appears to have had an eruption in 1930. The regions where the circumpacific and the mediterranean belts intersect are most marked by volcanic activities as appears from a detailed investigation by the German geologist K. Sapper. This is quite what one would expect, for those are the doubly weak spots of the earth's crust where two lines of weakness or probably potential fissures meet. Near the two belts of weakness the earth's crust must be in a particularly mobile state and therefore volcanic as well as seismic activities would be confined principally to these zones. Wegener's theory of continental drift also leads to the same conclusion, for in these zones three important forces must be in action, namely the force arising out of the precession of the earth's axis which causes a westward drift of the continents and which attains its maximum value at the equator and is minimum at ± 36 %, the "Polflucht" force which tends to displace the continental masses towards that region of the earth's surface where the gravitational force is least, *i.e.*, towards the equator, and the force which tends to establish a hydrostatic equilibrium by distributing the matter uniformly over the whole earth. Forces brought into play due to tidal actions probably also play a part in seismic and volcanic phenomena. According to observational data the distance between Europe and America seems to be varying at the rate of about ± 1 metre per year. Modern geophysical theories therefore explain fairly satisfactorily the distribution of matter in the earth's interior and on its surface including the formation of mountain ranges; they also provide an adequate explanation of the fact that certain restricted regions of the earth are particularly susceptible to seismic as well as volcanic activities. The magnetic, electrical, optical and acoustic phenomena which often accompany earthquakes and volcanic eruptions are also easily understandable in the light of modern geophysical theories.

Alipore Observatory,
Calcutta

ART, UTILITY AND WORSHIP IN THE MOST ANCIENT INDIA

By SYAMACHARAN BHATTACHARYYA, M.A.

I

IN ancient world often the priest went to the artist and supplied him with themes for plastic or pictorial representation. The priest worshipped the magic forms created by the artist of animals which formed the food of the race or the tribe. Religion and art sustained each other.

'Art for art's sake' is a phrase not many centuries old. The primitive artist was invariably a utilitarian. The representations of animals at Mohenjo-daro are, it has been suggested, totemistic in origin. Totemism is based on the worship of a species of animal to which certain families or clans thought that they had a definite blood relationship. The totem exerted a very powerful influence not only on religion but on human schemes of relationship as well. Totemism is very closely connected with ancient religions.

Zoolatry which is undoubtedly totemistic in origin found an extensive scope in the ancient world. Most of the ancient peoples of the world believed that a great many of the different divine entities preferred to present themselves in the living guises of sacred animals. In the study of the ancient religion of Egypt we come across the falcon of Horus, the dog of Anubis, the ram of Amon and Khnum, the goat of Herishef, the Ibis of Thoth, the greyhound of Seth, the Crocodile of Sebek, the cow of Hathor and many other hybrid forms. Sacred animals were in Egypt treated with great respect while living and were embalmed and entombed in consecrated burials after death. A voluntary killing of a sacred animal was punished with death and even an involuntary interference with the life of a sacred beast was followed with heavy fines. If an ibis or a falcon was killed willingly or unwillingly the man had to pay the penalty with his life. But whereas an animal was worshipped in one part of the country, in another part close by it was killed and eaten with great relish.

---

* This article is in continuation of the author's illustrated article on *The Earliest Chapter of Indian Art* published in our previous issue (March, 1934) of this Journal.

Juvenal thus wrote of the ancient Egyptians in a satirical vein : "Who does not know what monsters are adored by demented Egypt ? One part worships the crocodile, another goes in awe of the ibis, gorged with snakes......Cats here, there fish of the river, and elsewhere dogs are venerated by whole cities, but Diana by none. It is sacrilege to violate the teeth, and the onion and to chew them in your jaws,—how sainted are they whose gardens grow these divinities ? " Undoubtedly Juvenal is pointed in his subtle twists of irony, but surely he understood nothing of the inner spirit and the historical rôle of zoolatry in the life of the ancient peoples of Egypt. With his vein for satire, he could never appreciate the simplicity of the emotional aspiration of the Egyptians to the heroic past and he could never understand what satisfaction these clever peoples of the ancient world felt in turning their devotion to the oldest divinities of the common people and of the nation. In Mesopotamia also we find that eagle is the bird *par excellence*,—the symbol of kingly majesty.

Zoolatry which finds an extensive practice in modern India, is without doubt non-Aryan in origin. When the Aryans entered India the pre-Aryans were growing old, so the inundation of a vigorous new blood strengthened the old peoples and imparted to them "that youthful ardour, that bold confidence, that aptitude for change and progress the gift of which has been lost to advanced civilizations, and of which barbarism is merely the uncultured and fleeting form." Synchronously with the Aryanisation of India, another process, more powerful and enduring in effect, went on. This process, let me call, *pre-Aryanisation of the Aryan culture.* The period following the entry of the Aryans in Indla was a period of incubation,—a period in which two different cultures began to assimilate each other.

Zoolatry is but an Aryan incorporation of a form of non-Aryan worship. As extant in modern India it can be classified under three heads, worship of animals which are entirely mythical in character, worship of animals whose origin is questionable and worship of animals which are found in every-day life. Thus the worship of the human-faced goat or bull or elephant or the combination of several animals falls under the first category. The worship of unicorns and the worship of bulls, elephants or buffaloes, etc., falls under the second and the third classes respectively. We gather materials of ancient zoolatry from stone idols, engravings on seals and sealings, stone figurines, small terra-cotta, etc.

II

In later Hindu tradition Visnu is called *Ekasringa.* Probably the name is reminiscent of the worship of unicorn which was so very popular in the ancient world. That the unicorn was worshipped in the ancient world is evident from an engraving at Mohenjo-daro which depicts the animal carried on by a group of worshippers.

Draped and garlanded the bull stands in sombre and solemn grandeur on the seals of Mohanjo-daro. The worship of the bull in some form or other was current amongst many of the races of the ancient world. A not unusual attributive of the Egyptian king was "Mighty bull." Often the king was represented as a bull destroying enemies and knocking down fortress walls of his adversaries. The bulls were in Egypt totems or protectors of certain classes. They were the depositories of parts of the royal power. Gradually as the king-worship became more and more prevalent, the monarch absorbed into himself the attributes of the ancient totems. Bull-worship is closely allied to phallic and sun-worship. The Egyptian '*ka*' which is like a phallus in shape signifies the following things : the primordial and universal substance, the generative force, the male organ of generation, thought and intellect and the most ancient totem, the bull. The feminine '*ka-t*' signifies the female sex organ and the plural '*kan*' implies foodstuffs. In the background of these philological intricacies the interpretation that stands clear is that the ancient people thought the sun as the male principle and the earth as the female principle ; their combination resulted in foodstuffs.

When in ancient Sumer the horses were regarded as the asses of the mountains, the Chariot of the Sun-god was drawn by bulls. Though in Mesopotamia the bull played a less prominent part than in Egypt, he did not occupy a very low place. Gods are represented as riding on bulls and on the vulture, still he is a sacrificial victim. In ancient religion the object of sacrifice was also an object of worship and not unoften a totem too. The theory of transubstantiation is an echo of the sacrifice of totem.

Both the Sumerians and the Vedic Aryans called the supreme deity by the name of the "Bull of heaven" and according to certain traditions, the bull is not only the guardian deity of domestic felicity but is also a storm demon with power for good and evil. In later Hindu mythology he is the *vahana* of Siva and is worshipped in the form of '*Nandikesvara.*' In the journey to the next world, he forms the chief vehicle and fortunate is the man whose descendants can perform '*Vrisotsarga*' or the ritual of the liberation of the bull after his death,—for he has an easy journey heavenward.

In prehistoric Egypt, the elephant as totem was well-known and a city was named "the city of elephant." As '*Airavata*,' he is the vehicle of Indra and in the semi-human form of Ganesa, he is the God of Success. Though a herbivorous animal, the Kandhs who regard him as the emblem of the mother-goddess, sacrifice human victims before him. In Crocodilopolis of ancient Egypt, the crocodile was worshipped as the manifestation of Sebek Ra. Even to-day the Sonjharas of C. P., India, capture a crocodile alive and after worshipping it, restore it to water. It is the vehicle of the river goddess and is protected in sacred tanks. The buffalo is the vehicle of Yama or the god of death and the pious Hindu refuses to use him for carting or ploughing. Of visage dark, he is the demon of water. As 'Bhainsasura' he has great power for evil and is to be propitiated. Fishes are respected as depositories of dead spirits and are preserved and fed in sacred tanks. It is highly irreligious to harm these preserved fishes. The half-human and half-animal 'Hanuman' or black-faced monkey, is the porter *par excellence* of temples, villages forts, towns, etc. The tiger is not only the vehicle of the mother goddess, but as '*Vaghai-Devi*' is the mother goddess herself and to the Bhils he is the '*Vaghaika Kunwar*.' The rhinoceros is an agricultural deity and even to-day the Lhota Nagas deposit a piece of his bone under a cornfield to make the harvest grow. The dog is worshipped by the Bhils who make a flour image of it and eat it after the worship. The pig in wild condition is regarded as a form of the mother goddess and the Rajputs eat its flesh in sacred communion.

The Vedic seers know no serpent god and do not bend their head in adoration to any, but the seers of the Atharva Veda are only too willing to propitiate them. The king of the serpent-worshippers, Takha, allied himself with Alexander. Janamejaya's *Sarpa-yajna* in the *Mahabharata* and the *Kaliya Damana* of Krishna commemorate clashes between the serpent worshippers and the Vedic Aryans. Semi-human Nagas are well-known motifs of Indian art. The serpent, the symbol of subtlety, was also worshipped in ancient Egypt and Mesopotamia. Ningishzida is emblematized as a serpent. He is a bearded god whose body consists of a serpent's coil. Hence the representation of Nagas at Mohenjo-daro on a faience plaque is nothing to wonder about.

In tracing the evolution of religion, we at first find the totem standing isolated in its natural form. But gradually as the human mind progresses, the human stamp changes its form. Human arms and limbs grow out of it. In the last stage of evolution we often find the totem breathing out its history, from a pair of hoofs or horns or a tail merely.

Thus in later evolution, the bull is represented by his horns only which slowly becomes the symbol of divinity and superhuman powers. A man with horns is the evolution of a horned totem (*cf.* the horned man on a seal at Mohenjo-daro).

An event that is very common in the ancient world is the conquest of a patron totem by another of a different tribe. The totem of the victorious clan or the tribe or the race rises on a higher pedestal and the totem of the conquered is placed in a humiliating condition. Often the '*Vahanas*' are nothing but the totems of vanquished tribes.

As in the history of political evolution, families grew into clans, clans into tribes and tribes into nations, so also several totems were harmonised into an entity which was but a composite form of several totems. The totems were arranged in order of pre-eminence of the tribes of which they were the guardian deities.

Only a decade ago the presence of the Indus valley civilisation was not known to anybody, but to-day with the help of the vast amount of remains that have been dug out, the history of the most ancient peoples of India can be written in greater details than many of the peoples of the mediæval eras. The resurrection of the fourth or third millennia B. C. has upset the whole perspective of Indian history.

The artistic and archæological bequests of the Indus valley have helped us not a little in our attempt to obtain a clear and general picture of the animal world of the country in the most remote period of Indian history. Mohenjo-daro is replete not only with representations of animals, real and mythical, living and extinct, but is also rich in the skeletal remains of animals, domesticated and wild, worshipped or used otherwise.

Bones of beasts that died long, long ago, have been dug out with great care and have been scrutinised thoroughly by experts. From the examination of the dead remains, we are in a position to infer that the ancient people of Mohenjo-daro had domesticated the Indian humped bull or Zebu (*Bos Indicus*), the buffalo (*Bos bubalus*), the elephant (*Elephas maximus*), the camel (*Camelus dromedarius*), the horse (*Equus caballus*); the dog (*Canis familaris*), pig (*Sus cristatus*), fowl (*Gullus*) and the sheep.

A few bones of stags have also been found but from the paucity of their remains and of representation in terracotta or seals, one is led to question if these animals were killed in chase and brought to the city or used for medicinal purposes. Four types of deer have been found, *viz.*, the Kashmir stag, Sambhar, the spotted deer and the hog deer.

Of the wild animals of which remains have been unearthed the shrew and the house-frequenting mungoose deserve special mention. The men of Mohenjo-daro possessed skill and had ecolved methods by which they could capture alive such powerful beasts as tigers, rhinoceroses and elephants.

From a study of the character of the fauna of the country it is safe to infer that the animals like lions and antelopes, denizens of rocky sandy plains, were conspicuous by absence but animals like rhinoceroses, tigers and elephants which live either in marshy lands or amongst tall grasses in watery districts were found in plenty (*cf.* Sumer). Since the time when the old civilisation flourished, the country has seen enormous climatic changes with the consequent changes in the character of the flora and the fauna. Probably there were vast forests around the country, causing much rainfall. But with time, these have vanished away for ever.

Calcutta

CLASSICAL REVIVAL IN OUR MUSIC AND PRINCIPLES OF COMPOSITION

By DHURJATIPRASAD MUKHERJI, M.A.

IT is a real pleasure to report that the taste for classical music is spreading among our people. As yet, the circle is select, but it is there, and it is growing. Prophesying is a risky venture, but one could detect symptoms of increasing interest in high-class music. Nearly twice a week the Indian State Broadcasting Company manages to insinuate 'classical items' into its programme. The Gramophone Companies are bringing out records in which virtuosity plays no insignificant part. These records are selling better than was expected. Young artists are singing *Kheyal*, young men and women are eager for *ustads*; and in the idea that such are not available in Bengal, they knock at the gates of the Marris College of *Hindusthani* Music at Lucknow. The *Hindusthani* style, or the Mahomedan style, the name should not count, is just now very popular. To one interested in the study of social movements, these facts are important; to the nationalist who values his country's culture, these are happy auguries, and to the critical mind they are as starting points for the process of evalution. In any case, the movement is interesting and deserves scrutiny, and after scrutiny, encouragement. The scrutiny must be close and encouragement generous. In the criticism of music, other non-musical considerations crop up. They should be watched with reference to the growth of music. The encouragement too must not be incautious. Caution is essential, because there are false dawns and literary crows are not infallible, particularly in Bengal, where literature is rampant and music couchant. Yet generosity is necessary, because if social sympathy cannot create culture by itself, it helps conduction or diffusion of its major traits.

The culture-traits must be desirable ones. Desirability cannot be defined. *Dhrupad* and *Kheyal* are admittedly two very admirable types. About *Thumri*, personally, I have no doubts, though purists have some. Then again, *Dhrupad* and *Kheyal* must themselves be of good style. For practical purposes goodness of style may be identified with the manner of singing by members of certain well-known musical families, chiefly Mahomedans, in the North, at least. Here, again, the need for caution comes in. First of all, it is necessary to know which *gharowana* or style is *pucca* and which is not, and then is it possible to help to spread the right one by learning or otherwise popularising. At the same time it is equally imperative to use the lessons derived from a study of styles in such a way as to prove that the history of *Hindusthani* music has not stopped with these families. The two principles suggested here are not irreconcilable, particularly to a young educated Bengali, who is an eager student, critically disposed, and temperamentally unable to imitate slavishly. A Five Years' Plan of rigorous training and the rest devoted to the development of individuality and expression, with refresher courses in between, form a practical programme for a career in music for a Bengali youth of average musical ability. A knowledge of the principles of music as a science acquired by a strictly scientific training will be of great use to him to select a good style, to steer clear of extra-musical considerations and conflicting opinions about styles, to learn easily and yet keep his individuality. In other words, the young Bengali singer when he is equipped with knowledge will not find it very difficult to separate the wheat from the chaff and consume the former to be a healthy artist instead of the effeminate one that he is going to be without knowledge. As yet, he has not chosen wisely, for his knowledge is not based on sound pedagogics. Here, as elsewhere, there is a criminal waste of energy through misplaced loyalties.

There are rivals to the classical revival. They masquerade under false pretences. One rival is the modern Bengali composition which seeks to portray a poetic feeling of a certain worth in new musical terms or combinations of air. Its pretences are linguistic and musical. Its arguments can be summarised thus: (1) we are Bengalis, therefore we can understand a Bengali poem better than one in *Brijbhasha* or *Urdu*; (2) the meaning of a verbal composition helps and enriches our enjoyment ; (3) the melody must be corresponding to, and therefore illustrative of, the poetic feeling ; (4) *Ragas* are not the monopoly of old composers, and there is always room for creation, temperament or personality in expression ; (5) but we are accustomed to the traditional forms of airs and melodies, hence the scaffolding should be classical, but the decorations original. Each of the above propositions is questionable and their totality is specious. A bare mention of the fallacies would probably suffice here. (1) All of us may understand a sentence in Bengali, but all of us do not understand a poem even when it is written in the vernacular. The appreciation of a poem is always difficult as it is vaguer than mere understanding and probably more comprehensive as well. For what is usually called understanding, a paraphrase by breaking up and reassembling the lines is necessary. While a poem is being set to music, paraphrasing or explanation of the thought structure is out of the question. (2) The understanding of a sentence in any language is not of the same nature as the understanding or appreciation of a musical phrase. In the former, the meaning-sequence is essential ; in the latter, it is not. As the verbal part of a composition is in the poetic form, the importance of reference or meaning diminishes inasmuch as, in poetry, the mood may choose to depend more on assonance or texture than on logic. The linguistic (semantic) claim becomes weaker still if we recognise the other claim that the classical tradition is strong in Bengal ; for, then, we would be well used to the non-musical properties of words from *Brij-bhasha* or *Urdu* by now. It is a truism that the listener becomes forgetful of the delicate shades of meaning in time-worn words. The comparative neglect of meaning keeps our enjoyment of the musical properties of words, *i.e.*, their syllabic resemblances and vowel concordance undivided and unsullied. (3) The facts of the case support my contention. The meaning of each sentence of a poem need not always help our appreciation of the music to which it is set. My experience is that the Bengali audience of classical music, select as it is everywhere, is more appreciative of classical music here than one of Lucknow, in spite of the former's lack of opportunities. It is corroborated by first-rate *ustads* outside Bengal. I explain this experience, not *mystically* in terms of a musical soul that the Bengali is supposed to possess, but *empirically*, in terms of a common experience that the Bengali does not usually understand the meaning of such songs and can more truly appreciate the musical part of it. In his case the words do not hinder the appreciation, of music, to that extent as in the case of the Lucknowite they do. The verbal meaning is a dangerous thing to play with. Unless words and notes grow together the composer should be careful and the audience wary. If my first propositions are true, *i. e.*, if both the nature of poetry and the understanding of poetry are different from the nature of music and the nature of its appreciation, then the problem of setting poems to music or of finding words to a new musical form becomes rather difficult. So far as one can see, the only solution is to act on the musical suggestion of a poem as offered by its assonance and texture of words and phrases, *i.e.*, of the imaginatively associated series of verbal symbols, vowels and consonants held by the melody. Beyond this, anything less than this words as such cannot serve. Thus the word अवसान in a poem need not always suggest *Purvi*, and any variation of *Purvi* need not always call forth a description of emotional abandon or উদাস. In musical composition however, this type of associative weaving wears thin very soon. Even the reputed pictorial descriptions of *Ragas* and ·*Raginis*, or of descriptive *slokas* for the matter of that, are of little help either to the singer or to the listener. It is only very rarely that they are useful. A poem that paraphrases the picture or the *sloka* is not worth writing or being set to music. The question of setting *tal* to the music is easier of solution because the poem has usually an indicative rhythm. But the problem becomes less difficult in those rare cases where words come clothed in melodies. The majority of the songs of Tagore and A. P. Sen, a distinguished minority among those of Kazi Nazrul, and an insignificant few of new composers are of this type. Here, the clear duty of the singer is to follow implicitly the set composition. Nothing short of a combination of musical and poetic genius and an inspired ability to recapture the mood of the song can confer on the singer the privilege of interpreting the song at his will. In fact, the whole point about such compositions is the unity of words and music. To break it up is to come between the bark and the tree. (4) Therefore, the scope for originality is really limited. The words indicate the melody, the poetic form points out the rhythm, the poetic mood suggests the mode of expression; and very little is left to the executant, unless, of course, he is gifted with a personality or temperament that soars above limitations. This exception has always to be made. If one believes in personality one introduces an indeterminate quantity in the calculation. Personality can be built by deliberate effort, but there again the danger of a mannerism being confused with style looms ahead. A high degree of technical polish can however be trusted to act as a substitute for temperament. In other words, failing unusual gifts, technical efficiency is a sure support and it assures a certain level of execution which is probably the most that can be expected of the largest number. In case we fight shy of postulating personality and build on the impersonal, the compulsion of technique alone limits creativeness. My own idea is that personality comes in again, in this case by the back door. To give a parallel instance: Cubism presupposes a process of abstraction from the painter's personal sensibility. It seeks to eliminate the personal equation. But the latter is never eliminated. Herbert Read writes: "Actually, nothing could be more distinct than the personality, the individuality of the work of the Cubist painters I have mentioned. No one would ever confuse a picture by Braque with a work by Leger." The impersonalist however does one good service. He tears off the '*persona of things*' and gives a chance to the personality of the artist to shine forth; by insisting on clear vision and elemental forms he rejects "adventitious aids to expressiveness;" and in laying stress on technique he lays down certain canons of formulation which offer something to go upon. The personalist, *i.e.*, one who believes in individuality, does one harm at least, he eschews all standards of criticism, introduces disorder on the off chance of creating occasions for a first-rate piece of work, and jumbles up issues in enthusiasm. For critical purposes, the difference between the two schools is in degrees of generosity with which a work is praised. The personalist is lavish, the impersonalist is cautious. If criticism is a discipline, the impersonalist has an advantage over the personalist. If a work of art is worth the sacrifice of a good average, the personalist scores over the impersonalist. In any case, temperament will out, though passing through the discipline of abstraction and technique it comes out purer. From the point of view of creation, as distinguished from criticism, the emphasis is slightly shifted. But very slightly. The golden rule, in my opinion, is to distrust, at the beginning, individuality, creativeness, expression and such other romantic qualities. They are like fruits, full of vitamins when fresh, but apt to rot very early. As such, the composers should be well-trained in music and poetry. Unfortunately, they are not so now in Bengal. Most of the modern Bengali compositions are unhappy, either as poetry or as music.

(5) Usually, the basic elements of modern compositions are traditional, *i.e.*, classic. When they are not, they are at least meant to be. This is desirable. But what about the decorations ? They are hardly original. As modern compositions go the decorations are borrowed from those of *Thumri*, *Ghazl*, *Baul*, and *Bhatial* types of music. The blending may be claimed to be original. But blendings too are permissible in *Hindusthani* music. In fact, new styles have emerged as a result of the mixture of different types. New melodies have sprung as a result of the mixture of different melodies. But hardly has there been a single instance of a happy melody or type coming out of a mixture of incompatibles or opposites. It will be argued that in the survival of a culture-trait, social competition and selection plays a large part. That is, nothing succeeds like success, and history alone is the sole judge of compatibility. This argument, again, is partly true. The element of plausibility here is in the fact that habit counts a good deal in determining the pleasantness of what sounds at the first hearing as an assemblage of incompatible notes or phrases or styles. Repetition of discordant notes has been experimentally proved to take away the discord after a certain interval. But why do people allow the repetition

of one set of notes and discard another ? How is it that *Mianki Malhar*, a blend of *Malhar* and *Kanada* is still so pleasant and popular, and *Haridasi Malhar*, one of Malhar and a variety of *Sarang*, sounds strange and is fast disappearing. (The prestige of names, if Mian means Tansen and Haridas refers to Haridas Swami at all, cannot go very far in this case, for there are Hindus still in India, who know that Haridas Swami is the name of a Sadhu who was the Guru of Tansen, and it would be their look-out to perpetuate the memory of a Saint and indirectly teach a lesson to a renegade from Hinduism by allowing *Mianki Malhar* to disappear by desuetude.) Therefore, incompatibility must be more than a mere novelty which is apt to wear off in course of time. It is an offence against certain principles of composition. They have never been expressly formulated, but none the less they exist. Somebody should formulate the principles of compatibility. Better people have not yet done it, hence I take this work upon myself. Needless to say there is no finality in such statements. A discussion might elicit more points and make them finer. (I am referring to melodies only; the intrusion of words raises problems which are new but not novel.)

(*i*) It is better to avoid mixture of *Dhrupad* with *Thumri*,. *Ghazl*, *Tappa*, for the dignity of the former is jeopardised thereby. The formal rigour of *Dhrupad* is bent by the flourishes of the latter. The spirit of bald, bleak, and lonely grandeur is antagonistic to the luxuriant entanglements of *Thumri*, *Ghazl* and *Tappa*. The *Dhrupadiya* withdraws unto himself and invites his audience into his Palace of Art. The *Thumri*-singer comes out in the open and seeks points of contact with his audience, moves among them as the Greek gods used to do when they were bored at Olympus. The serenity and the high serious tone of *Dhrupad* make for unity while the grace and dynamic qualities of *Thumri* and *Ghazl* make for variety. Whatever the philosophers might say, it is difficult to syncretise unity and diversity. It is not impossible, but it is highly improbable. But *Dhrupad* and slow *Kheyal*, fast *Kheyal* and *Tappa*, these two and *Thumri*, *Thumri* and *Ghazl* might easily go together. All this with reference to styles. So far as *Dhrupad* and folk styles like *Baul*, *Bhatial* and others are concerned, my idea is that they are not incompatibles complete, and for the following reasons: (*a*) in both there is an absence of unnecessary decorations and flourishes; (*b*) the ancient *Dhrupad* compositions were mainly religious, so are the folk-songs. The love-songs have more or less the same theme treated in more or less the same way; (*c*) there is a similar union of notes and words between the best specimens of each; (*d*) both require a calm approach and unhurried development; (*e*) both are economical in the use of words and notes. I am not insisting on another historical fact that *Dhrupad* (*Hori,* too, which is called *Dhamar* in Bengal) itself owed its revival to the court-patronage of the folk-music of Gwalior. Yet the differences are noteworthy, particularly between folk-songs and *Dhrupad* sung and understood as it is to-day. *Dhrupad* depends on linear continuity, its dignity depending on the serenity and rigour of its lines. This continuity is responsible for an abstract and formal unity. The appeal of the folk-songs is to the emotions from which colour is borrowed. The singer of a folk-song abandons himself to the mood of the piece, though he very rarely departs from conventional procedure. The unity of folk-music is one of colour, emotion and abandonment which is reached by a process of *empathy* with the mood described so economically in the song. All that I suggest is that differences between *Dhrupad* and folk-styles in general are less wide than those between *Dhrupad* on the one hand, and say, fast *Kheyal, Thumri, Ghazl, Tappa,* on the other.

(*ii*) From the point of view of the song, the blending of *Raginis* presents a difficult problem for composers. The easiest thing to do is to note the sequence of melodies as in a *Ragamala.* A *Ragamala* or a garland of melodies, as sung traditionally by a virtuoso, pays due regard to the smoothness of the transition from one *Ragini* to another but within the same genus or *Raga.* The catches which affect this transition are to be carefully noted. When contiguous notes are dominant a slight shifting of the emphasis smooths the passage from one *Ragini* to another. Thus *Kedar, Hambir, Kamod, Chhayanat* and *Shyam* may come within one category, and the whole group may either pass on to the *Malhar* or to the *Bihag* group. I use the word 'may' advisedly, because opinions differ about the classification of *Ragas, Melas,* or *Thatas.* Much depends on the basis of classification, and more than one basis is possible. I for one would prefer Pandit Bhatkhandeji's classification for two reasons—first, it avoids the confusion of Shastric opinions without renouncing their good points, secondly, it is based on *Gayaki, i.e.,* styles as they are sung by *Ustads* in Northern India to-day. In any case, the principle of classifying *Raginis* is a good index to the rules of composition. But the difficulty of composers is not removed at once. After all, a melody is associated with a particular mood, and the composer's mood need not be the same. It may very easily be so complex as to elude a single air. It is just possible that no one *Ragini* or two or three would fit in with the new complexity. In a case like this, the claim for originality demands a hearing. No law can be indicated here, but one general direction may be offered. The poem must have a unity of idea or suggestiveness in spite of its complexity or variations. *It is the counterpart of this unity that seeks expression in music.* The principle of selection of the melodies for this purpose has been indicated in an earlier part of this essay. But selection here is probably less important than the achievement of a musical unity. In other words, the totality of the musical effect must be indisputable. The melodies must not merely succeed one another or get confused among themselves. Music must not simply translate the varying ideas in the couplets. There should be a correspondence between verbal unity and the musical wholeness. I repeat the remark, *most of our modern compositions are unhappy.* They are illustrative, where illustration is impossible. They commit the same mistake as is committed by the painter who seeks to blindly imitate life and nature. Translation is not the job of a creative artist. Most of our modern composers mistake translation for creation.

These are some of the principles of blending in composition. They are not observed. Therefore caution is justified. Of course, revival can never be a repetition. It is sure to strike a new path. But the path may as well be a blind alley. Judging critically, modern compositions have entered into one such. But the other symptom, *viz.*, the eagerness of the modern youth to be trained properly is really a happy augury. Genius and originality are very rare indeed. Technical efficiency is more commonly attained. It is only after this attainment that ease, grace and other qualities of artistry appear. Till then art had better be equated to artizanship. Really, most of us are common, very common indeed.

(iii) The third principle of composition is based on the significance of *badi* and *sambadi* notes as indicative of the time at which the different melodies are to be sung. For the sake of convenience the more popular melodies can be classified thus; as has been done by Pandit Bhatkhande.

(1) Those taking रें, ग, and धा शुद्ध or तीव्र 7 P.M. to 12 P.M.—*Purba,* 7 A.M. to 12 A.M. *Uttara.*

(2) Those taking रे कोमल and ग and नि शुद्ध or तीव्र 4 P.M. to 7 P.M. (*Purba Ragas*) and 4 A.M. 7 A.M. *Uttara Ragas.*

(3) Those taking गा and नि कोमल, 12 to 4 midnight or midday.

It is well known that *Purba Ragas,* or melodies taking the upper half of the tetrachord, are sung in the evening and *Uttara Ragas* in the morning. At the All-India Music Conference the experts agreed that there was a correspondence between *Bilawal* and *Kalyan*, *Jaunpuri* or *Deshi* and *Kanada*, *Adana* and. *Sarang*, *Kalingra* and *Gauri*. This conclusion was arrived at without a knowledge of the theory of *Sandhi Prakasa*. Therefore the golden rule of composition is *not to disturb* the association of particular airs with their respective times. This does not mean either that *Bhairavi* cannot be sung and enjoyed at all times or that in dramas which are performed at night *Bhairavi* should be excluded. What is meant is that blendings should not depart from the principles which underly temporal differences. It is always wise not to break association-patterns too violently. Incidentally, it is clear that *Purba Ragas* and their counterparts in the *Uttara Ragas* can be blended as has been done, say in 'श्रान परीरी' a *Khyal* in *Iman-Bilawal*.

The above principles are best illustrated by examples. Let us take the *Kambhaj* group. It includes, according to Pandit Bhatkhande:

(1) खाम्बाज—drops रे in the श्रारोह ; the catch is सा न्वि धा, मा पा धा मा गा
(2) झिंझिट्—The catch is धा सा रे मा गा पा, मा गा रे सा, न्वि॒ ध्ा प्ा
(3) तिलं drops रे, धा in the श्रारोह and श्रवरोह ; the catch is न्वि पा, गा मा गा सा
(4) रागेश्वरी drops रे पा in the श्रारोह and takes रे in the श्रवरोह ; the catch is रे सा न्वि॒ ध्ा सा, मागा माधा न्विधा मा गा रे सा ;
(5) खाम्बावती takes रे in श्रारोह and drops गा नि ; the catch is रेमा पा धा, पाधासा, न्विधापा, धामागा, मासा
(6) दुर्गा खाम्बाज drops रे पा both in श्रारोह and श्रवरोह, the catch is गा सा न्वि॒ ध्ा न्वि॒ सा, मा गा माधा न्विधा, मा गा सा ;
(7) गारा is सम्पूर्ण ; the catch रे न्व रे सा, ध्ा न्वि॒ प्ा, प्ा ध्ा नि् सा गामारे न्वरे सा ;[1]

These seven *Ragas* have one common feature. Their *badi* is गा But there are four other *Ragas* belonging to the same *That*, *Desh*, *Surat*, *Tilak-kamod* and *Jaya Jayanti*. The last four take रे as *badi*. With ease, the first sub-group goes with the second sub-group. *Jaya-Jayanti* takes both गान्धार and smooths the transition from *Kambhaj* to *Kafi That* (गा—नि) कोमल. It is known as परमेल-प्रवेशक राग। Every composer must look out for this principle of introduction into another series of *Ragas* or *Raginis*.

The University, Lucknow.

---

[1] From the Paper by Pandit V. N. Bhatkande read in the Fourth All-India Music Conference, Lucknow, and incorporated in the Second Volume of the Report of Proceedings. I am fully conscious of the fact that the *Gayaki* is different in some of these *Raginis* in Bengal, particularly in (4), (5), and (6). *Abhinabaragamanjari* is my authority.

POST-WAR GERMANY : A STUDY FROM WITHIN

By DR. O. URCHS, PH. D.
Calcutta

TO understand the development in Germany which has culminated in the ascendency of Hitler, one must free himself from certain subversive influences of war-time propaganda and the news editorials. This is all the more indispensable with regard to the history before and during the war and the so-called peace treaty. One must remember certain historical facts, shifted from the humdrum of the daily press, and with Faust try to descend unto the "mothers."

With the dying echo of the last gun on the 11th November, 1918, closes a period—a significant period indeed—of the western history. Begun in 1789 in Paris, under the auspices of "Rights of Man," it developed to maturity through the French Revolution and was subsequently stabilised in the economic field and christened as Manchester Liberalism. It spread all over the western hemisphere and ushered in the age of imperialism or democracy. Inspite of the different names, all these things are essentially one and the same, the logical outcome of the philosophic concept that inspired the French Revolution.

A reaction was, however, brewing meanwhile starting especially since 1919. Community sense, as opposed to individualism and " laissez-faire" principle, was silently dawning. At first, only philosophically and in Germany especially, could it be recognised; not so much in clear-cut formulation as in a very definite mental orientation. It is this new orientation which conditioned the growth of the nation manifesting itself through the tremendous happenings subsequent to the year 1918. This psychological transvaluation, more or less local to start with, soon spread over to other lands as well, to Italy above all. Fortunately, Italy, unlike the defeated Germany, freed from all external control over her internal and foreign policies, was in a position to work out the practical realisation.

Why did this movement start particularly in Germany ? Because this country is geographically the centre of Europe and since the early Middle Ages, it has also been the spiritual crossings of the western and the eastern worlds. The country, whose face has been simultaneously directed towards the east and the west, was thus decreed by Providence to work out the spiritual synthesis of the new movement. This fact must always be kept in mind if the history of Germany is to be properly understood ; no matter whether one is occupied with the European policy in the Middle Ages, or the history of the Crusades, or that of Reformation and religious wars, or the advent of growth of rational philosophy, etc.

The world war, which directly or indirectly affected the whole inhabited world, came to an end essentially through the so-called peace treaty of Versailles. The outcome of this dictation, called "treaty" only by the allies, manifested itself firstly in the well-known general economic crisis throughout the world and it still continues; secondly in a general political unrest and nervousness aggravating still further the already acute economic crisis. But these consequences were most distinctly manifest in Germany because against this country the various paragraphs of Versailles treaty were essentially directed. We have, therefore, to distinguish between:

(*a*) The economic consequences and (*b*) the inner philosophical and political development although a definite border-line between these two cannot be drawn.

To discuss here the details of the Versailles Treaty and the subsequent development of the reparation question, beginning with the conferences in Spa and London, leading over the Dawes' and Young Plan agreements to its ultimate cancellation in Lausanne, would unduly lengthen this paper and may be discussed some other time. The vicious circle, which was inaugurated in Versailles through the unilateral and unreciprocated flow of gold and goods to the debtor countries is sufficiently known. It is evident, that in Germany, results of the world crisis were felt first and that here, besides the physical, also the spiritual reaction and resistance manifested itself.

Versailles is unique in the history of the world. It is the first peace treaty in modern times ; which closed up with unilateral dictation. On the basis and security of President Wilson's 14 points which distinctly promised a peace on ethical basis, Germany had relinquished the strong position still held by her exhausted soldiers ; she had already surrendered the arms. To the dictation of Versailles, therefore, she had to yield. Disarmed through too much confidence on the erstwhile enemy's word, she was not in a position to put up any resistance against the various clauses of the treaty which, to every thinking man, were from the very start impossible. The main conditions of the treaty demanded.

1. Disbanding of the whole standing army.

2. Surrender of the whole navy and mercantile fleet to the allies.

3. Surrender of the most important industrial parts of Germany especially the Saar Valley, the more important part of Upper Silesia, not to speak of Alsace-Lorraine, north Schleswig, Danzig, etc.

4. Handing over of all her colonies to the allies, the value of which was estimated in those days at about 10,000 crores of gold Marks.

5. And last but not the least, she had to agree to pay, besides an enormous amount of other duties, certain sums, which later on became known as reparations.

In the Wilson-Lansing report it was demanded that Germany should agree to "repair" all damages inflicted on the civil population of the invaded countries. To this the imperial German government agreed prior to the Armistice. The estimated value was about 4,000 crores. In Versailles, however, Germany was called upon to pay the total cost of the war, including even the pensions to war-widows, war veterans, etc. The total amount of this sum was not yet known and could hardly be estimated at the time. Even a very crude estimate went up to figures, to pay which, as Keynes, the famous British economist, pointed out, the total amount of world gold then existing was not sufficient. Partly in realisation of this fact, it was decided, contrary to the basic principle of world economics, that a part of the reparations should be paid in the form of finished goods.

Germany, therefore, deprived completely of her colonies and the mercantile fleet, and partly of her industries and mines, all her private financial investments in foreign countries, had to agree to the payment of sums, the measure of which was unknown even in the rich years before the war. As non-existing goods can only be produced by work, it was evident that Germany was to be enslaved for the next 3 generations. Thus by the annihilation of one of the belligerents was ended the 2,000-year old struggle beginning with the famous battle of Julian-Apostata on the plains of Zabern.

The tremendous injustice of the dictation became evident even in those dark days of war-psychosis. To get a moral justification for such an award, unheard of in the history of man kind, the ill-famed paragraph 241 of the Versailles Treaty was framed, thereby declaring Germany to be solely responsible for the war. This paragraph, the key to the whole Versailles Treaty, though still extant has, however, been rejected by the historians of practically all countries. It is significant that in the face of such untruths, signature to this treaty could be obtained from the Germans, for it plainly shows the moral confusion then prevailing in the young German Republic. The men who parted with their signatures were S., one of the leaders of the German Socialist Party and E., one of the leaders of the Centre Party.

As trustee for the future of this unique treaty, the League of Nations was founded, primarily based on the conditions drawn up in Versailles. The original idea of Wilson, which came out of high ethical principles, was developed and manipulated by Clemenceau, resulting in the birth of the League of Nations. It is evident that the League based on untruths cannot face the future, and the withdrawal of Japan, which was announced during the last weeks, shows to the world the incipient breakdown of the League, just as the Hoover year showed the early scrapping of the Versailles treaty.

We shall shortly discuss the development of the reparations from Versailles up to date, reviewing thereby simultaneously the influence upon world's trade and world's general economic conditions. As I said before, the exact amount, which was to be paid by Germany, was not known during the days of Versailles. To estimate the exact figures, a commission was appointed, later on known as the Repko, *i.e.*, Reparation Commission. In the ultimatum of London on the 5th May, 1921, a total amount of 13,200 crores gold Marks was fixed with an additional 560 crores for Belgium alone. The plan of payment put down annuities of 200 crores against payment and interest, plus 26 % to be levied on the total of German exports which alone, for instance, if carried through, would have amounted to 5,000 crores annually during the years 1929-30 in addition to the afore-mentioned 200 crores. Although the leader of German economists, Stinnes, as well as the Chairman of the German Trades Union definitely stated before the allied delegates in Spa that payments of this kind were absolutely impossible, the political parties of the German delegation agreed to the ultimatum and put their signature on it. Regarding this treaty even the British press of the date wrote as follows:

Encyclopedia Britannica states: The inclusion of war-pensions, etc., into the obligations for reparations is in direct contradiction to the preliminary agreement of the 5th November, 1918 (Armistice).

Lord Buckmaster, former Lord Chancellor in "National Liberal Club" (30-12-1922).—If one induces a nation to surrender its armaments under certain conditions, which were previously agreed upon, and if later on different conditions are enforced upon this nation after it has been rendered defenceless, the procedure is to be considered as utterly dishonest and can never be blotted out.

Manchester Guardian (15-5-1923) " Artifex ".—" I don't understand much about politics ; but I do know what national honour means and what a word, once given, stands for. And there it seems to me that the conditions of the peace treaty violate justice in a most definite way and represent to our nation, nay, to every single Briton, a stain which never more can be removed."

In 1922 the impractical nature of this plan became evident. Germany asked for a moratorium and she received it, although the delivery of goods had to be continued. Before final discussions took place as regards the amount of actual annuities, the French delegates in the Repko found certain irregularities in the shipment of woods and although the same amounted only to a few hundred telegraph posters, it was sufficient justification for the French to occupy with military forces the whole of the Ruhr valley. This automatically stopped payments of any kind. The passive resistance of the German population in the Ruhr taxed the capacity of the Government to the utmost, for the government had not only to pay for the upkeep of the occupation army but also had to care and provide for the many hundred-thousands of fugitives and the transferred population. The government had also to pay to the industrial firms in the occupied area at least the wages and the salaries of employees who could not work during the occupation period. This drain upon the German finance was so terrific that it gave the final impetus to what is known to the world as inflation of the German Mark. However, it was the Ruhr occupation which prepared the whole population for a national regeneration about which we shall presently discuss.

However, the French themselves were practically ready to break up the Ruhr adventure as they realised that nothing would ever come out of it. But prior to this the German Government yielded to the French demands and stopped the passive resistance movement, thus contributing towards the unsatisfactory settlement under the Dawes' scheme. An expert Committee under the chairmanship of General Dawes was invited by the Reparation Committee on the 3rd November, 1922. This Committee had to settle the final arrangements about Germany's payments. The so-called Dawes' Plan was accepted in the second London conference in August, 1924, and came into force on the 1st September of the same year. The Dawes' Plan provided annuities of 250 crores including payment and interests on the total sum. Of this 96 crores were to be paid by the German railways and the German industry for the next current 40 years. The balance together with an amount based on a possible percentage of increase of German exports had to be paid for over an indefinite period by the German Government. Securities were put up by mortgages on the railways, industrial enterprises, customs and the big indirect duties like those levied on tobacco, alcohol, etc. Payments had to be made in German currency exclusively. A part of it was utilised to pay the German manufacturers' cost of goods exported on reparation account, the cost of the occupation army in the Rhine valley, while the rest had to be transferred *viâ* a special agency resident in Berlin. It was especially stated that the transfer of the balance sums should be effected annually without endangering the newly established German Mark, which if depreciated again would become a danger to the rest of the exporting countries.

It must be remembered that already before the payments according to Dawes' Plan started, Germany had paid tremendous sums to the Reparation Commission. The German account mentions:

Cash payments ...	200	crores
Loss on loans previously given during the war to the German allies, loss of concessions in Morocco, Russia and China amounting to ...	900	crores
Ships and railway materials delivered to the allies as per Versailles Treaty ...	650	crores
Goods delivered between 1919 and 1924, especially coal, tar products, chemicals, building materials, domestic animals ...	350	crores
	2,100	crores.

Of course there was no agreement between the Finance Department of the German government and the Reparation Commission as to the height of these figures. Lloyd George specially remarks in his book, "The Truth about Reparations and War Debts":

> "The accounts were kept by the allies and the fundamental principles of fair accountants are outraged by the way credits and debits were checked."

If the German figures are accepted, and the national income of the lost provinces and the colonies is added thereto, the total loss

Germany sustained before the ratification of the Dawes' Plan amounted to about 4,000 crores of gold Marks.

After the Dawes' Plan Germany paid until the cancellation of the same 8,000 crores in cash and money.

For one thing the conditions of the Dawes' Plan put a ban for the first time on the possibilities of further recurrence of the brutal military punitive expeditions, known under the polite French term " Sanction " and which came to being prior to the Ruhr adventure by the occupation of Frankfort and Duisberg area.

The payments effected in the Dawes' Plan became possible mainly by placing international loans on foreign, especially American, markets, thereby commercialising a government debt and transferring the same into a public one. The interests which had to be paid on this international loan could be secured only by a tremendous increase of Germany's export into foreign markets. Although in these days the first clouds of the world crisis appeared on the horizon, heralded by the general fall in the prices of raw materials, the same decrease in raw material prices led for the time being to a fictitious boom on the general export markets. The industry was in a position to buy cheaply and to sell to good advantage. Inspite of the very big payments, the German currency was yet standing very firm and in those days Germany had perhaps the only chance during the last 14 years. Unfortunately, this seemingly good situation led the parties then in power to spend money in a rather reckless way ; this counteracted very quickly the beneficial results of the passing advantages of the market situation.

The swelling of German exports in the foreign markets was noted everywhere with keen disappointment and the first raising of custom tariffs began ; thereby establishing the vicious circle in which we are at present caught.

For the economic attack upon the markets of the allies gave birth to the raising of custom barriers everywhere which in turn opposed more and more the German exports, thereby leading to the default of the payment of interest on foreign loans. Naturally both the parties were disappointed with Dawes' Plan and they proposed to alter the same. This decision was greatly facilitated by the fact that the Dawes' Plan was always officially known to be a preliminary settlement and the time seemed to have come for a final agreement. Through various conferences, starting in Paris, continued in Baden and finished in the Hague, a final agreement was at last reached which in diplomatic circles is called the " New Plan," and popularly known as the Young Plan after the name of the chairman, Owen Young, the American financier.

During the Paris conference, a most interesting incident occurred which was so far unheard of in the history of international finance. Slowly first, then quicker, German currency began to depreciate. The gold reserve and the foreign exchanges in the German Reichs-Bank considerably decreased at the same time. The reason was that after some difficult controversy during the conference various French newspapers adversely reported on the German situation. These articles very quickly developed to actual financial attacks upon the German currency. Thus various French banks gave notice to their German creditors and to the Reichs-Bank as a result of which the foreign exchange and gold reserve from the German treasury began to flow out. The German currency was thus naturally exposed to considerable danger. However by raising the general bank discount rate and imposing of what became known as credit restrictions, the Reichs-Bank succeeded in meeting the situation. But it was practically too late and the whole financial world was startled. If such a comparatively weak action could so adversely affect the German currency how will it be possible to expect from the Germans heavy payments of the sort under contemplation: thus argued the world. However, this action of the French financiers was criticised even by their own countrymen as extremely short-sighted and stupid ; and although the French financiers immediately stopped their manœuvre, an era of general distrust on financial questions was therewith opened up and has remained with us ever since.

The Young Plan to begin with decreased the annuities considerably, the smaller part only of which was unprotected. Up to 1933-34 Germany was to pay an annual average of 180-90 crores, with a regular increment rising to 255 crores in 1955 followed by an annual gradually decreasing rate, so that by 1987-88 all payments should automatically cease. The total payment was thereby figured at 11,605 crores.

Against this, all occupation armies were to be withdrawn immediately ; the control commissions were to be disbanded; all mortgages had to be returned and transferred into negative mortgages, that is to say, Germany was not allowed to take up mortgages from other countries. The so-called prosperity index of the Dawes' Plan which foresaw increasing payments with increasing prosperity was dropped. The whole agreement was based upon a steady development of the export trade of Germany and the increasing prosperity of this country and provided a certain safeguard for its currency.

On the other hand, the drop of the gold clause was a decided disadvantage. The gold clause of the Dawes' Plan foresaw that with the rising value of gold, decreasing payments and especially the interests on the payments would result in a corresponding decrease in percentage. It should be noted that the value of gold was rising ever since the ratification of the Young Plan, but the benefit of this could not be enjoyed by the German debtor.

Military punitive expeditions of any sort should no further be taken into consideration except when it could be definitely proved that Germany had with a definite motive violated the terms of the treaty.

The Young Plan was ratified on the 31st of March, 1930, with retrospective effect from the 1st September, 1929. For the time being, its obligations were loyally met with. Whether this was right is to-day very much to be doubted, because the general crisis became more and more definite and led finally to the happenings which are still fresh in the memory of every one. The German export upset the foreign markets more and more, foreign currency became endangered, which led to repeated raising of protective tariffs in practically all countries of the world. It was the first time in modern history that even the traditionally free-trade country like Great Britain imposed protective tariffs. In the spring of 1931, Germany tried to overcome the increasing export difficulties by erecting a customs union between Germany and Austria. Other countries in the neighbourhood of Austria, especially Rumania, Hungary and Czechoslovakia were ready to join this union. But France suspected in the union an undue increase of Germany's military power. For it could hardly believe that this plan dealt with customs questions only. France thought that this probably should become the first step towards Austro-German union. It, therefore, protested and to render it stronger gave notice to Austria with regard the heavy loans given to this country. The immediate result was the liquidation of the Austrian Credit Anstalt, the most popular bank in Austria, rendering therewith almost the whole Austrian people bankrupt. England tried to save the Austrian situation and offered a wholehearted financial co-operation in the form of a loan to meet the French demands. This heavy expenditure togetherwith the frozen British credits in Germany brought England in such a difficult situation that she went off the gold standard in September, 1941.

The beneficial results of the Hoover moratorium were thus completely counteracted. The breakdown of the world's trade which became evident from day to day influenced the export in such an adverse way that, based on certain clauses of the Young Plan, the German government declared itself unable to meet any further obligations provided in the mentioned settlements. The international bankers' conference in Basel examined the German financial situation and came to the conclusion that further payments were impossible if the German currency was to be kept on its present position.

On the strength of this verdict, payments were stopped. The conference in Lausanne was expected to clear the new and the most delicate situation. The allies were ready to acknowledge Germany's insolvency if the United States of America in turn would find a way to drop or diminish the war debts. However, the United States of America declared themselves unable to meet the demand unless the Disarmament Conference of Geneva came to definite results. It is to be remembered that the French opposition in Geneva, based on the policy of the combined French factories for armaments, endangered the conference in such a way that the final outcome can already now be regarded as a failure although the conference has not yet finished its meeting.

The temporary settlement in Lausanne which could have led to a full German success if the German delegation had maintained their original position, proved in the end to be a failure to the Germans. The new Chancellor von Papen for reasons, at present not known, agreed to certain French demands and was willing to pay at least the interests, a certain lump sum, on the commercialised loans as well as some parts of the protected part of the Young payments. Although all the governments, after the Lausanne conference, declared it to be a complete success, it was more or less a success for the French only. The ratification of it depends on the outcome of the disarmament conference. The so-called secret agreement between France and England states that the Lausanne agreement will be ratified only, if the question of the war debts be settled in a manner acceptable to the allies as satisfactory. Apart from the financial question, the Lausanne conference was a full diplomatic success for France inasmuch as her strong isolation which became evident more and more during the last years was successfully counterbalanced and once more Great Britain was found at her side. This defeat of the Anglo-Italian policy was acknowledged by Mussolini with the immediate dismissal of his foreign minister Grandi who was sent as ambassador to London. England herself had her empire worries and had therefore to allow the French a free hand in Central Europe. In Vienna, France struck first. The weak government of Mr. Dollfuss had to acquiesce to the demand of France to accept a French credit on the definite understanding that for the next 20 years the question of Austro-German union will not be taken up again. The loan given to Austria in exchange of this agreement was not very big ; it was just enough to pay the interests on the previous loans. Still the impoverished country had to accept these bindings which placed her for the next years more or less on the level of a French colony.

A few words must be said about the reaction of the international high finance. Whereas most of the conditions laid down in the Versailles treaty and in the subsequent conferences were developed under the influence of war-psychosis, the French bankers alone realised that the day was to come when all the various political agreements would have to be revised and that possibly also the agreements regarding reparation payments would have to be cancelled, or at least in a great measure modified. At the same time, the bankers knew that an exporting country would never dare to cancel its *private* obligations. This was the reason why under the Dawes' Plan, a larger part of Germany's financial obligations was commercialised by placing international loans on American and French markets, which finally turned into a profitable business. The world-history became a gamble on the stock exchange.*

---

* [The author read a paper, at the invitation of the International Fellowship, Calcutta, with a view to remove misunderstandings created by current periodicals not in touch with Germany. While putting up in a vigorous defence for the present regime in Germany, the writer was naturally criticised by several learned members of the Fellowship, both from the political and economic standpoint. The paper being too long for a single insertion, we devided it into two, and published the political section in our issue for November, 1933, last. His economic thesis which introduced his political section is now published here.—*Ed. C. R.*]

VILLAGE SELF-GOVERNMENT IN BENGAL

(*Its Evolution*)

By NARESHCHANDRA ROY, M.A.

RURAL self-government in Bengal has barely a history of sixty years behind it. It was given a start in 1870 with the passing of the Village *Chowkidari* Act in that year. Local affairs of the villages had been at one time managed by bodies of village elders. But these institutions had crumbled to pieces when the Britishers took possession of this province. Village self-government in some crude form might have survived in other parts of India but they had died out altogether in Bengal. Again beyond the village bodies, there were in pre-British days no self-governing institutions entrusted with local functions over wider areas. Such duties had invariably been committed to the charge of the agents of the Central Government in the districts. Self-government in other words, if it ever existed at all in Bengal, was confined only to the villages. The higher administrative units had never any experience of such an institution.

For one hundred years after the acceptance of the *Dewani* (1765), the British Government showed no inclination towards organising self-governing institutions in the rural areas of the province. But since the early years of the 19th century the problem of village watch and ward had set the Government a-thinking. The village *Chowkidars* were in a most inefficient and disorganised state. If crime was to be checked and law and order maintained in the villages, it was essential that the *Chowkidari* system should be reorganised. There was a difference of opinion among the officers of the Government as to how this reform was to be brought about. Some of them were definitely of the conviction that the village police could be made efficient only by taking it entirely out of the local control and making it a subordinate branch of the regular constabulary. Taxes were to be raised from the villages for the maintenance of the *Chowkidars* but the local people would have no voice in the spending of this money. The *Chowkidars* in other words would cease to be the servants of the localities and would become, like the regular police, the agent of the

Provincial Government. Against this view-point was pitted the opinion of other officers who did not want to destroy altogether the local character of the village police. They saw no wisdom in making the *Chowkidars* an integral part of the reguler police organisation. The non-official Bengali opinion as represented by the British Indian Association preferred local control to be maintained over the village watch and ward.

In 1869 a Committee was appointed with Mr. Rivers Thompson, then Secretary to the Government of Bengal, as the Chairman. This Committee pointed out that the *Chowkidars* would better fulfil their duties if they continued to feel that they were more the servants of the localities than the agents of the Government. It accordingly recommended that the *Chowkidars* should not be made part and parcel of the regular constabulary but should be local men appointed and controlled by a village body to be known as the *Panchayet*. It was on the basis of the recommendations of this Committee that a Bill was introduced in the Bengal Legislative Council on the 22nd January, 1870, by Mr. Rivers Thompson which became Act VI of that year. It empowered the District Magistrate to appoint by a *sunnad* a *Panchayet* in any village which contained more than sixty houses. This *Panchayet* was to consist as a rule of not less than three and more than five persons. This body was to be entrusted with the duty of appointing and maintaining the village watch. It was to supervise its activities and secure its regular payment. Each member of the *Panchayet* was to be responsible for the due report of all crimes to the police. The *Panchayet* in fact was to be held responsible for the maintenance of law and order in the village. The *Chowkidars* were to be its instrument in fulfilling this task.

The *Panchayet*, we have noted, was to be a body not elected by the villagers but appointed by the District Magistrate or a subordinate officer chosen by him. In fact it was ordinarily a police officer who went to the village and nominated the members of the *Panchayet*. This practice was followed in spite of the provision in the Act that some Magistrate was to be deputed to the village by the District Officer to communicate personally with the residents of the village and explain to them the general duties of the *Panchayet* before actually nominating this body. Again as the members of the *Panchayet* were appointed on the authority of the District Magistrate, so they could be removed also by the same authority from office. Another important feature of the *Panchayet* was that it was not a voluntary office. If any person properly qualified was appointed a member of this body, it was not open to him to accept or decline the offer. Any person who refused to serve as a member of the *Panchayet* might be subjected to a fine of Rs. 50. Nor were the responsibilities of this body very light. It was to assess and collect the *Chowkidari* tax in the village. It entrusted one of its members with the duty of collecting the rate and keeping the accounts thereof. It was lawful for the *Panchayet* to permit this member to retain any sum not exceeding six per cent. of the amount collected by him to repay the costs of such collection. In case the amount assessed was not collected, the Act empowered and authorised the District Magistrate to levy the arrears from the members of the *Panchayet.*

It has been observed that the *Chowkidars* were to be appointed by the *Panchayet* but it could not dismiss them on its own authority. The sanction of the District Magistrate was required to that effect, before any *Chowkidar* could be dismissed by the *Panchayet.* During the discussion of the Bill in the Legislative Council, Maharaja Jatindra Mohan Tagore objected to this provision on the ground that it would tend to undermine the authority of the *Panchayet* and make the *Chowkidars* remiss in their duty. He moved an amendment to the effect that if the members of the *Panchayet* were unanimous as to the dismissal of a *Chowkidar,* no sanction of the District Magistrate would be necessary. But the Government spokesman opposed this amendment. He pointed out that in many villages two factions were noticeable and if this check on the authority of the *Panchayet* was not provided for in the Act, the *Chowkidars* would not be sure of a secure tenure of office.

The Act of 1870 set up indeed a village council but conferred upon it only some powers with regard to the watch and ward. No authority in respect of local sanitation, communication, education or similar other functions was vested in this body. An attempt was made to supply this deficiency in 1883 when the Bengal Local Self-Government Bill originated under the inspiration of Lord Ripon's Government was on the legislative anvil. In the measure which Mr. Colman Macaulay introduced in the Bengal Legislative Council on January 20, 1883, was embodied a provision for the institution of a committee for a union of villages. This Union Committee was not to be a coalition of *Chowkidari Panchayets.* It was to be independent of and separate from these already existing institutions. The proposed Union Committee would be concerned with the management of local pounds, schools and roads. But it would not have anything to do with the village police, which function would remain vested in the *Chowkidari Panchayets.* These

Union Committees would be constituted by election but this election would be of an informal character. While the Bill was passing through its tortuous course in the Legislative Council, Mr. Westmacott of the Indian Civil Service was placed on special duty for the formation of the Union Committees which were to be the bed-rock of the local self-government system provided for in the original Bill. In the sub-divisions of the Burdwan and Presidency Divisions and the Munshigunge Sub-division of the Dacca District, he was successful in forming altogether one hundred and eighty Union Committees. First of all he got a plan ready with the advice of the local officers of the Government as to the number of Union Committees to be set up in the different sub-divisions and as to the villages over which each such Committee was to have jurisdiction. Then either personally he would visit a village or ask the Sub-divisional Officer to undertake the duty. On his visit, the people of the villages to be included in the Union would be assembled in a central place and name in his presence the persons who were to be on the Committee. In some places this informal election roused a keen enthusiasm among the people. Mr. Westmacott however after constituting one hundred and eighty Union Committees had to give up his work in this field. The Local Self-Government Bill had to be recast in the light of the new suggestions of the Secretary of State and the Union Committees were no longer to occupy a crucial position in the local self-government structure. The place which was intended for them in the original Bill had now to be given in the recast Bill to the Local Boards which were to act as the agents of the District Boards. There was not sufficient scope in the initial stage of the local self-government experiment for two sets of bodies for agency functions. Consequently it seemed that the Union Committees already organised were still-born. In the absence of any encouragement from the Government, their number in fact began to dwindle from year to year until in 1904 it came down to only fifty-four in the whole province.

While an arrangement was being made for the establishment of Union Committees, the sword of Damocles was hanging over the head of the *Chowkidari Panchayets*. The Act of 1870 went into effect at once and was in operation in the different districts. They showed at first some definite signs of success but very soon reports came pouring in from local officers of the Government that the object with which they had been started was not being fulfilled. In 1882 a Commission presided over by James Munro, then Inspector-General of Police, was appointed to investigate into the working of the *Panchayets*. This Commission submitted after a careful enquiry a very full and able report. The findings of the Commission were that (*i*) the *Panchayets* had signally failed voluntarily to accomplish the chief object with which they were created, *viz.*, the regular payment of the salaries of the *Chowkidars*, (*ii*) that notwithstanding the apathy of the ninety per cent. of the *Panchayets* the *Chowkidars* now received salaries with tolerable regularity once a quarter, (*iii*) that such regularity was attained only by constant supervision on the part of the local officers amounting at times to harrassment which had not been contemplated by the framers of the Act as necessary or advisable, (*iv*) that in the absence of such harrassing supervision there would have been neglect and the *Chowkidars* would have remained unpaid, and (*v*) that appointment as members of the *Panchayets* was intensely disliked by the people of the villages as such appointment was compulsory, unremunerative and undignified and as it involved on the part of the *Panchayets* the risk of the attachment and sale of their property in the event of collection of rates being in arrear. The unpopularity of the office of the *Panchayet* was further aggravated by the fact that it subjected people to distasteful supervision at the hands of magisterial and police officers. The Commission was also constrained to report that the selection of the *Panchayets* was not made with proper care. The nominations made by the local police had been too extensively accepted as final. The Commission had also reasons to believe that the assessment was in many cases unfair and accounts produced by the *Panchayets* were almost universally fictitious. Hence the Commission recommended that the law should be drastically amended and many of the existing powers of the *Panchayets* should be withdrawn from them.

Accordingly Mr. Garrett, Secretary to the Government of Bengal, introduced a Bill in the Legislative Council on January 16, 1886, to amend the Village Chowkidari Act of 1870. He pointed out that this Act was framed in a spirit of entire trust in the village people and it was hoped that the sense of self-interest would induce them to make the village police an efficient instrument of law and order. But the control vested in the *Panchayet* had not been properly exercised. In the interests of the better management of watch and ward of the villages these controlling powers should consequently be curtailed in some directions. He now proposed that the *Panchayets* should no longer enjoy the final power of appointing the *Chowkidars*. They would henceforward make only the nominations and the final authority to appoint would be vested in the District Magistrate. The existing power of punishing and dismissing the watchmen should also be entirely taken out of the hands of the *Panchayets* and vested in the District Superintendent of Police subject to the general control of the District Magistrate. The *Chowkidars* again would not be obliged to receive their pay from the *Panchayets*. They would receive it at the police stations which they would be compelled to attend henceforward at stated periods and report there as to what was going on in the villages. It was also proposed that the *Panchayets* would be relieved of the burden of collecting the rates, this duty being vested in an officer to be appointed by the District Magistrate and to be known as the *Tahsildar*.

The Bill came in for severe castigation at the hands of the members of the Legislative Council. Mr. Anthony MacDonnel observed that when the Act of 1870 was passed it was expected that the memberships of the *Panchayets* would be eagerly sought for by well-to-do villagers. Instead however there was noticeable among them a singular antipathy to such offices and for this unpopularity defects in administration were to a great extent responsible. The District and Sub-divisional Officers did not take the amount of interest in the constitution of the *Panchayets* which they should have been well advised to do. He cited an instance to show how indifferent these officers actually were in this matter. On one occasion a Deputy Magistrate was deputed to establish *Panchayets* in certain villages. He, however, did not think it worthwhile to go to the villages himself. He spent his time in the neighbouring *thana* and sent a police underling to select the *Panchayets*. This latter went to the villages, exempted all the well-to-do people on some money being paid to him and chose some poor uninfluential people to form the *Panchayets*. These helpless men compelled to be *Panchayets* on pain of heavy fine were scoffed at and hustled when out to assess the rate. The same police officer later on inspected the villages and reported that rates were not properly collected and the *Panchayets* were negligent. Mr. MacDonnel now suggested that there should be a provision in the Act that no *Panchayet* should be taken as finally formed until either the District Magistrate or the Sub-divisional Officer had visited the village and satisfied himself by personal enquiry that the social position and influence of the persons nominated to the *Panchayet* were of the requisite kind. Mr. A. M. Bose directed his opposition to the provisions of the Bill in a more frontal way. He pointed out that the Government were moving in the wrong direction. It would not be by curtailing the responsibility but by increasing the power and dignity of the *Panchayets* that a real stimulus could be given to their initiative and efficiency. True remedy for the evils complained of would be found only in the growth of honest public spirit and opinion among the village folk. But this development was out of the question so long as the *Panchayets* were not given any real responsibility to discharge and were too much in the leading strings of the police. If this Bill was passed the local *Panchayets* would be a mere formality and the village watch would become a wing of the regular police. In the Select Committee to which the Bill was referred, it was considerably recast and shorn of its many objectionable and retrogade features. Of the new proposals those only became finally embodied in the Act, which provided that the *Chowkidars* would receive their salary at police stations which they would be constrained to attend at stated intervals. Mr. A. M. Bose made a suggestion in course of the detailed discussion of the Bill in the Council that wherever Union Committees had been set up under the Local Self-Government Act of 1885 the duties of the *Panchayets* should be vested in them. The Lieutenant-Governor however himself interposed to object to this proposal of vesting police powers in the Union Committees. No reasons he put forward for this stand. The suggestion of Mr. Bose consequently fell through.

The attempt to curtail the powers of the *Panchayets* and centralise the village police proved to a great extent abortive in 1886. But in 1892 the Government again returned to the attack. A Bill was now introduced in the Bengal Legislative Council by Mr. (afterwards Sir) Henry Cotton, the Chief Secretary to the Government, for further amending the Act of 1870. Mr. Cotton in emphasising the necessity of the changes he proposed observed that the *Chowkidari* Act of 1870 had municipalised the village police. But if there was any function of Government which it was inexpedient to municipalise, it was the control over the police. He wanted to see that the village watch was brought into closer touch with the Government. And by way of carrying out this objective, he proposed that the *Panchayets* would henceforward only nominate the *Chowkidars* the final appointment of whom would be the concern of the District Magistrate. It should be noted that this proposal was a part of the Amendment Bill of 1886 but in that year it was not approved of by the Legislative Council and had to be dropped but now in 1892 it was revived. The Amendment Bill introduced by Mr. Cotton further provided that the number and salary of the *Chowkidars* also should henceforward be fixed by the District Magistrate. The Legislative Council this time approved of these amendments and the Act of 1870 was thus radically altered. There was only one saving grace in the amendment Act which was otherwise a retrograde measure. It provided that the District Magistrate might, with the previous sanction of the Government of Bengal, ask the rate-payers in any village to select the members of the *Panchayet.* The selection would of course be subject to the approval of the District Magistrate. Even this mild provision was opposed by Mr. Cotton, who on this occasion entertained the view that democracy was unsuited to Indian conditions. The motion however was carried inspite of his opposition. The Act of 1892 practically withdrew the last vestiges of authority which the Act of 1870 had assigned to the village *Panchayets.*

The centralisation of the village police which the Act of 1892 provided for soon over-reached itself. Instead of adding to the efficiency of the *Chowkidars* it seemed to undermine it further. The village watchmen would fulfil their task better as servants of the local bodies than as the agents of the provincial authorities. This fact was brought home to the Indian Police Commission which was appointed by Lord Curzon's Government in 1902 and which was presided over by Sir Andrew Fraser, later on the Lieutenant-Governor of Bengal. The Commission was convinced that the village police ought not to be separated from the village organisation and placed under the regular police. This conviction of the Commission was embodied in its report which was submitted in 1905. It did not desire to see a body of low-paid stipendiaries or subordinate police scattered over the country, but the utilisation of the village agency itself. "The village police officer," emphasised the Commission, "ought to be a village servant holding his own place in the life of the village, the subordinate of the village headman." The Commission was also of opinion that a fair trial had not been given to the village system as introduced by the Act of 1870. The faliure of this arrangement was certainly to a great extent due to the indifference of the District Officers. If they showed more care in the selection of the *Panchayets* the experiment would have been more successful. Instead of making an attempt in this direction the Government thought it right to divest the *Panchayets* of all the real control over the *Chowkidars.* This was, the Commission concluded, a serious error committed by the Government of Bengal.

In 1907 was appointed the Royal Commission on Decentralisation in India presided over by Sir Charles Hobhouse and among the members were Sir William Meyer and Mr. R. C. Dutt. The Commission submitted its report in the following year. This Commission was of opinion that not only the *Chowkidari* affairs should be managed by the village *Panchayets* but some other local functions also should be vested in these bodies. The Commission did not take kindly to the Union Committees which of late the Government wanted to revive and extend. A union of villages was in the eyes of the Commission an artificial unit and was not expected to capture the imagination of the people. It was the village which was to be the foundation of rural self-government. It was hence essential both in the interests of decentralisation and in the interests of popular association with the local duties of government "that an attempt should be made to constitute and develop village panchayets for the administration of local village affairs." These bodies were to be responsible for the local watch and ward. Civil and criminal jurisdiction in petty cases which might crop up within the village should also be assigned to them. Construction and repair of minor local works, *e. g.*, wells, drinking water tanks, rest houses and village roads, should be similarly within the ambit of powers of these *Panchayets.* Village education also might be partially managed and controlled by these bodies. It was not for the District and Local Boards to exercise supervision over the *Panchayets.* These latter should be under the exclusive supervision of the local officers of the Government. They should be elected henceforward by the village rate-payers. The election however should not be of a formal character. It should be of an informal nature. The Sub-divisional Officer or a special Officer of the Government should visit the village personally, assemble the rate-payers together and have the members of the *Panchayet* elected on the spot. The Decentralisation Commission thus recommended the union of the *chowkidari* and the local welfare functions in the hands of the same local bodies which had once been advocated by Mr. A. M. Bose but which had on that occasion been disapproved of by the Lieutenant-Governor of Bengal. The Commission recommended another new principle for acceptance by the Government, *viz.*, the exercise by these village bodies of judicial powers in petty civil and criminal cases.

In 1916 the Government of India, then presided over by Lord Chelmsford, considered the problems of local self-government and came to certain conclusions, mostly in the light of the recommendations of the Decentralisation Commission. In view, however, of the impending visit of the Secretary of State to this country for purposes of consulting Indian opinion regarding the future constitution of India, the publication of these conclusions was postponed. They were, however, embodied in the Report on Indian Constitutional Reforms which was published in 1918 over the joint signature of Mr. Montagu and Lord Chelmsford. The Government of India seemed to have accepted the recommendations of the Hobhouse Commission on the question of reconstituting the village *Panchayets.* It was contemplated that these bodies "might be endowed with civil and criminal jurisdiction in petty cases, some administrative powers as regards sanitation and education, and permissive powers of imposing a local rate."

On April 24, 1918, Sir S. P. (later on Lord) Sinha, then a member of the Government of Bengal, introduced a Bill in the Legislative Council to extend village self-government in this Province. He looked upon this measure as fraught with the promise of most beneficial and far-reaching results. Hitherto the *Chowkidari* and the municipal functions in the rural areas had been exercised by two separate sets of bodies. The salient feature of this Bill was the amalgamation of these two separate institutions. The *Panchayet* and the Union Committee would now be combined together into one local body. Of late the Government had taken greater interest than in the past in the establishment of new Union Committees, and the number which had dwindled in 1904 to fifty-eight rose at the end of 1917 to 1918. Purposely the Union Committees and the *Chowkidari* Unions were made co-extensive and the personnel of the *Panchayets* and the Union Committees was also made identical as far as possible. The way had thus been paved for the fusion of the two authorities. The new bodies, to be known as the Union Boards, would be invested, apart from their police duties, with the powers and functions necessary for the management of communal village affairs and would be entrusted with the powers of self-taxation necessary for discharging the duties assigned to them. Two-thirds of the members of this Board would be elected while one-third would be nominated. The President of the Board would be elected by itself. A number of Union Boards would be grouped into circles, each circle having a Circle Board. The chief work of these Circle Boards would be to superintend the working of the Union Boards and subject to the direction of the District Board to distribute general grants among them. The Circle Board would supervise their operations, co-ordinate their plans and see that every one of them had fair treatment in the distributions of grants given by the District Board to a Circle. The Circle Board would consist of 15 members, ten of whom would be elected and five nominated by the Commissioner of the Division. The Board would have authority to elect its own chairman. It was further laid down that on the inauguration of the Circle and the Union Boards, the Local

Boards, the Union Committees and the *Chowkidari Panchayets* would all be abolished.

The Bill as introduced by Lord Sinha was referred to a Select Committee. Meanwhile however, he had to leave the Government of Bengal to take up the duties of the Under-Secretary of State for India in the Coalition Ministry of Mr. Lloyd George. The Select Committee which now worked without his guidance mutilated some of the salient features of the Bill. It cut out at the instance of Sir Henry Wheeler who was now placed in charge of the Bill the provision for the Circle Boards. Here and there also some minor modifications were made. On January 21, 1919, Sir Henry Wheeler presented the Report of the Select Committee on the Bill to the Legislative Council. He drew the attention of the members of the Council to the discarding of the original idea of Circle Boards which was the most important change made by the Select Committee in the Bill. He thought that such Boards would have been somewhat superfluous. They would not have been sufficiently large and important to attract keen and ambitious men to serve upon them. Besides the existing Local Boards should not be so unceremoniously shuffled out of the Local Self-Government system. It was better, he thought, to stick to the Local Boards and give up the idea of instituting the Circle Boards. Mr. A. K. Fazlul Huq pointed out in course of the discussion that the Union Boards, proposed to be introduced, were expected to be lamentable failures and that on two grounds. In the first place they would be suffering from a chronic lack of funds and secondly they would be too much under the leading strings of the local officers of the Government. The powers which had been vested in the District Magistrate should be transferred to the District Board. That would make for some relaxation of official control, relaxation that was so very necessary to the local bodies for appreciating their own responsibility. There was also an opposition to the provision that one-third of the members should be nominated by the Divisional Commissioner. It was demanded that all the members should be elected by the rate-payers. But this opposition was of no avail. There was also an attempt on the part of some members of the Council to increase the powers of the Union Boards in respect of the appointment of the *Chowkidars* and the *Dafadars* who were made in the Bill more amenable to the control of the District Magistrate than to that of the Union Boards. But this attempt also proved abortive. The Bill as recast by the Select Committee was passed without practically any modification and became the Village Self-Government Act of 1919.

City College, Calcutta.

HIGHER EDUCATIONAL AND CLUTURAL INSTITUTIONS IN FASCIST ITALY[1]

Universities in Italy before the reform of 1923 were all financially supported by the State which regulated their functioning, either by fixing their budget or by determining their organisation (number of faculties or Schools; obligatory courses of study; nomination of Professors). The Universities having been all modelled after the same type, lost all individual characteristics and became Institutes for the conferring of professional diplomas. No liberty was granted to students in their choice of curriculum and the spirit of disinterested research declined.

The necessity for reform, springing from a desire to raise the tone of advanced teaching, already appeared in the writings of thinkers and legislators before 1923. The Royal Commission for the reform of secondary teaching sat in 1905, and of advanced teaching over which Dini presided in 1910. Bonfante's speech to the Association of University Professors in 1909 also furthered the urge for reform. And finally the influence of idealistic philosophy brought it to a practical consumption.

The reform of the Universities carried out by the Fascist Government (1923) is based on the following principles:

(*a*) The Universities and the Higher Institutes are primarily *institutions for advanced study*, having as their object the promotion of scientific progress; subordinate to this object is the other of providiug the culture necessary for the exercise of the profession. (*b*) *Teaching autonomy*: Each University established its own regulations embodied in its own Statute. (*c*) *Administrative autonomy*: for this purpose the University has its own judicial staff and complete administrative autonomy, so that the object proposed may be achieved. (*d*) *Liberty of study*, which is carried into practice by the following specifications: (*i*) Freedom of the State, of public institutions, or of private individuals to set up institutes of advanced study. (*ii*) Each higher institute has liberty to organise and to teach in accordance with the end in view. (*iii*) Each student is free to predispose and to follow a plan of study (curriculum) as he wishes. (*e*) *State examinations*—Since the University has a cultural aim, the title of Doctor has the value of a cultural academic qualification. The State, *i.e.*, Society, assures itself of the capacity for professional practice by means of State examination.

The State provides for the necessity of advanced studies either by means of its own Universities or by partially financing others. With respect to the State contribution the Universities are divided into three classes:

Type A: These are entirely at the charge of the State (Universities of Bologna, Gagliari, Genoa, Naples, Padua, Palermo, Pisa, Rome, Turin; Engineering Schools of Bologna, Naples, Padua, Palermo, Pisa, Rome; Royal High School of Architecture in Rome). *Type B*: These are partly at the charge of the State, based on conventions between the State and other public institutions (Universities of Bari, Catania, Florence, Macerata, Milan, Messina, Modena, Parma, Perugia, Sassari, Siena; Engineering Schools of Milan and Turin; School of Naval Engineering at Genoa; School of Industrial Chemistry of Bologna). *Type C*: Universities of this type receive no contribution from the State (Universities of Camerino, Ferrara, Urbino, Milan (Catholic); Higher Institute of Social Sciences of Florence). Besides these there are: 6 Higher Agrarian Institutes, 9 Institutes of Veterinary Medicine, 12 of Economic and Commercial Sciences (of which 3 are free), 6 Teachers' Training Colleges (of which 3 are recognised), 7 of Obstetrics, 11 Astronomical Observatories. The following have special constitutions: Oriental Institute of Naples, Higher Naval Institute of Naples, University for foreigners in Perugia, Training College of Pisa.

---

[1] We are indebted to Professor Syamadas Mukhopadhyaya of our University for this Report. *Ed. C. R.*

The regulations of the 1923 law have greatly stimulated the contributions made by public institutions (Communes, Provinces, Savings Banks, etc.) to higher instruction. With the help of these and of the State the following new institutes have been set up:

Faculty of Political Sciences in Rome, Pavia, and Perugia; University for foreigners in Perugia; Zoological station in Naples; Royal higher Institute for the training of teachers in Messina; Catholic University in Milan; Higher training schools for teachers in Turin and Milan (Immacolata); School of Aeronautic Engineering in Rome; School of Mining Engineering in Rome; Faculty of Veterinary Medicine in Camerino; Faculties of Arts and of Mathematics in Cagliari; School of Veterinary Medicine in Sassari; Royal Higher Institute of Economic and Commercial Sciences in Bologna; Royal High School of Architecture in Turin, Venice, Florence, and Naples; Reform of the Royal High School for teachers in Pisa; Schools of Obstetrics in Camerino and Catanzaro; Royal Italian Institute of Archaeology and the History of Art; Italo-Germanic Institute; Institute of Experimental Biology in Rovigno; Italian Academy; National Council for Research; Committee for Deep Sea Researches; Florentine Institute for the study of Papyri; Fascist Academy of Juvenile Physical Education in Rome; Optical Institute in Florence.

During the last ten years the income has reached the sum of 500 millions, a figure never previously reached. Notwithstanding the difficulties University present time 70 millions have recently been set aside for new of the buildings in Rome.

By constructiong new buildings, installing new offices, etc., the State has provided the means of study for increasing numbers of students. The number has not greatly increased (47,365 in 1921-22, 48,933 in 1931-32) so that there is no crowding as in other countries; the reform has contributed to this by developing the professional, commercial and industrial schools, by rigorous selection during the passage from one kind of school to the one above it, and by the State examinations for professional practice.

The following among the Institutes for advanced studies crea ted by the Fascist Government may be enumerated:

(a) *The National Council for Research* (Royal decrees of 18th November, 1923, No. 2895 and 26th May, 1932, No. 598) which makes use of its own laboratories or those of the Universities for all those scientific-technical questions which concern the national economy. It publishes: "Italian Scientific-technical Bibliography," "Scientific Research," "Italian Periodical Publications," "Italian Institutes and Scientific Laboratories," "Italian Cultural Institutions," "Foreign periodicals which can be found in the libraries of Italian scientific Institutes." It has instituted a centre of technical information and a "Calculation Institute" for the solution of technical problems by the most up-to-date means of Mathematical Analysis. It distributes each year many money grants for study in Italy and abroad.

(*b*) *Italian Academy* (*1926*) which includes the most eminent scientists, men of letters and artists annually distributes premiums for 1,000,000 lire, the proceeds of copyrights; and in addition 200,000 lires in premiums on behalf of the "Corriere della Sera" and others. It publishes volumes of reminiscences and administers the " Volta Foundation" for international congresses, exploration expeditions abroad, etc.

(*c*) *Fascist Institute of Culture* (*1925*) which was a library in Rome containing many thousands of volumes and several hundred periodicals, gives courses of a political, historic or artistic character. It provides bibliographical information on Fascism to Italians and to foreigners. Other Institutes for foreigners will be mentioned later.

Relations between Italian Institutes for Advanced Studies and Abroad.

The law of 1923 for the first time allowed University professors to go abroad for a whole year (or longer) without losing any of their professional rights in Italy. The laws of 19th December, 1926, No. 2321 and of 23rd June, 1927, No. 1135, facilitate the exchange of Italian and foreign teachers. The transfer to Italy of foreign teachers is permitted. The law of 28th August, 1931, No. 1227, places at the disposal of teachers for cultural missions abroad the sum of 250,000 lires. The opportuneness of extending exchanges among teachers was vigorously upheld by Italy during the meetings in Paris (March, 1932).

Reciprocal agreements for these exchanges exist between Italy and Czechoslovakia, Germany, Poland and Hungary. Independently of this the Italian Government annually assigns money grants for study to foreign students in Italy (in the years 1927-31, 325 of these were distributed for a total of 1,300,000 lires). For these students all scholastic taxes are reduced by one-half. By the law of 3rd July, 1930, No. 1176, the rules for the admission of foreign students into Italian Universities were simplified. The number of foreign students has more than tripled during the last ten years.

There is (since 1925) an agreement with Great Britain for the equivalence of the titles conferred in Italy and in England for the practice of medicine and surgery. A similar agreement with France is being prepared.

In Perugia there is a University for foreigners (1925) where from July to October courses of advanced study are given on the Institutions of Italy, Literature and the History of Art, Italic and Etruscan antiquities, Geography and the History of Italy, and on Italian thought through the centuries (as well as language and literature courses for foreign teachers). The Italian Inter-University Institute (1923) organises each year courses of advanced study and of languages for foreigners which are given during various parts of the year in different cities (Siena, Rome, Ravenna, Faenza, Florence, Venice, etc.); particular attention is paid to the art of these places, their archaeology, and their most typical artistic products (lace, glassware, pottery, etc.). In Siena there are courses of music and the history of music.

LINGUISTICS IN INDIA[1]

By DR. MANILAL PATEL, PH.D. (MARBURG)

Professor, Viswa-Bharati, Santiniketan

Comparative Philology as a subject of scientific study is still in its infancy in India. There are, no doubt, some trained linguists working at present at various University centres but they are not many, and, unfortunately, the percentage of students who take lively interest in the Science of Language is comparatively very small. However, a good beginning has been made and thanks to the activities of some societies like the Vaṅgīya Sāhitya Pariṣad, the Nāgarī Pracāriṇī Sabhā, the Linguistic Society of India, etc., and of other serious workers in the field, we have every reason to be hopeful that at no distant date Linguistics " is going to have its rightful place among the intellectual endeavours of our country. "[2] The chief impediment to the Indian student wishing to be initiated into the Science of Linguistics has so far been the want of a suitable manual dealing with the elements of the Science of Language. European works on the subject written naturally for the European students whose educational equipment from the linguistic point of view is different from that of the Indian students, have almost failed to meet the want for the simple reason that most of our students do not possess even a working knowledge of ancient European languages—a thing so essential for using with advantage the European books on Linguistics. The late Dr. Gune's " Introduction to Comparative Philology," a work of invaluable help to the Indian student, if used under the guidance of a well-qualified teacher, is now out of print and its first edition had " considerable defects in detail......and a good many misleading or incorrect statements with regard to grammar and to phonetic laws." [3] Jahagirdar's Manual[4] is no better ; it appears to have been very hastily written and is full of inaccuracies both as regards interpretations and examples.

The recent publication of " The Elements of the Science of Language " by Dr. I. J. S. Taraporewala is, therefore, most opportune and welcome. It bids fair, indeed, to supply a long-felt want. In the following lines, only a resumé of the many problems discussed in the book is attempted ; an adequate review would demand greater learning and more time and labour than I could possibly bestow on it.

The book is divided into twelve chapters and has, besides, four Appendices—two at the end of Chapter II and two at the end of the work. The opening chapter deals with the Psychology of Speech and the Divisions of Philological Studies. The three stages of language, *viz.*, (*i*) Gesture, (*ii*) Articulate Speech and (*iii*) Written Speech, have been clearly distinguished and the various theories regarding the origin of language have been explained in brief but telling terms. Although most of the ancient peoples, inspired by religious motives, ascribed their speech directly to God, modern philologists hold that the articulate speech is the result of "the psychological processes going on within in the human brain."[1] The origin of language is, therefore, "in the revival of the motor element accompanying a perception."

---

[1] A Book-Review in appreciation of *The Elements of the Science of Language* by Irach Jehangir Sorabji Taraporewala, B.A., Ph.D., Bar-at- Law, University of Calcutta, 1932

[2] Suniti Kumar Chatterji, Presidential Address of the Philological Section, 5th Oriental Conference, Lahore, 1928.

[3] See A. A. Macdonell's systematic but searching criticism of the book in the JRAS., 1920, pp. 636-648.

[4] " *An Introduction to the Comparative Philology of Indo-Aryan Languages* " by R. N. Jahagirdar, M.A., Poona, 1932.

What, then, is the connection between *sound* and *sense* ? Neither any nor all of Max Müller's four theories, *viz.*, (*a*) the *Bow-wow* or *Onomatopoetic* theory, (*b*) the *Pooh-pooh* or *Interjectional* theory, (*c*) the *Ding-dong* or *Pathogenic* theory, and (*d*) the *Yo-he-ho* theory, can satisfactorily explain all the facts of language. And want of sufficient data precludes the formulation of any definite theory regarding the connection that exists between sound and sense.[2] Modern Philology, therefore, leaves aside that speculative field and concerns itself with the more fruitful field of living languages. Each language is studied either *comparatively* or *historically* and every one of the branches of Philology, *viz.*, Syntax, Morphology, Semantics or the Science of meaning, and *Urgeschichte* or Linguistic Palæontology, has at present its special *Littérateur* and literature.

The History of Linguistic Studies in India and in the West is the subject of the second chapter. Though Comparative Philology, as we now know it to be, is only recently introduced in India, the study of linguistic phenomena in our country is very old indeed. It dates back to the Vedic age when the *Saṃhitā* text of the Rig Veda was resolved into the *Pada* form; this was in fact the first attempt at the analysis of Sanskrit Speech. Then there are the *Prātiśākhyas* in which we meet with the first treatises on phonetics written mainly with a view to instructing as to how the Vedic chants were to be recited but containing, at the same time, useful information regarding language.[3] For example the classification of the Sanskrit sounds in their systematic natural order as found in the Prātiśākhyas, has, in substance, remained the same till today and "it shows a high degree of scientific precision and analytic skill."

The attempts of the authors of the *Brāhmaṇas* at interpreting some of the Vedic words and phrases are often incorrect from the linguistic point of view, but Yāska, the great etymologist and author of the *Nirukta*, reveals fine intellect and scientific insight in his investigations in the field of Vedic Etymology. Some of his interpretations are very valuable even to the modern Vedist.

After Yāska there flourished many Grammarians in ancient India but their works are, in most cases, entirely lost to us. Only their names such as Āpiśali and Kāśakṛtsna, and some quotations from their works are all that we know of them. We then come to Pāṇini, "the greatest Grammarian of India (one might almost say of the world)." Dr. Taraporewala has given us an excellent summary of his method of analysing the language and its influence on the subsequent growth of Sanskrit.

---

[1] Unless otherwise indicated the quotations are from the work under review.

[2] It should be mentioned here that the problem of the origin of sound and its relation with sense had also been pondered over by Sanskrit Grammarians of old. Their theory and solution of the problem deserve the attention of even a modern phonetician. One may refer to " Physical Theory of Sound and its Origin in Indian Thought " by Umesh Misra, Allahabad University Studies, Vol. II, and to a recent note on " Some Speculations about Sound in Sanskrit Literature " by A B. Gajendragadkar, The Aryan Path, Vol. IV, No. 7, July, 1933.

[3] Sir George A. Grierson, in a message to the Linguistic Society of India on the appearance of the first number of "*Indian Linguistics*" says : "It was the authors of Indian Prātiśākhyas that laid the foundations of the science (the Science of Philology), and that inspired scholars of the west."

The following lines may be reproduced. "His was indeed a mastermind and he struck out a path entirely original. The whole of his work depends on the *Śiva Sūtras* where the *pratyāhāras*, *i.e.*, the terminology he is going to adopt, are set forth. It is these fourteen *sūtras* that mark him out to be entirely distinct from any of his predecessors. But though he introduced many new technical terms and practically a new method of analysis, he did not entirely break with the previous systems of grammar. He accepted many of the older terms. By his masterly analysis he arrived at the fundamental conception of roots—which are a set of monosyllabic constants, each a concept and each expressing an action (*kriyā*). He also shows by his threefold division of parts of speech that he recognised the fundamental principle that the sentence is the unit of language. To this day Pāṇini remains the most thorough and the most nearly perfect analysis of any language in the world."

Pāṇini's influence on the later development of Sanskrit has been profound and, to a great extent, fatal in the sense that it became merely a medium of speech of a small aristocracy, or rather, the property of the learned. In other words, "it ceased to be used as a *living* language by the common people to express their thoughts and emotions."

The later grammarians have based their studies more or less on the lines indicated by Pāṇini. Most prominent among them are Kātyāyana and Patañjali who headed by Pāṇini (the *munitraya*, the three sages), "represent the highwater mark of grammatical research in India." Numerous commentaries and sub-commentaries followed Patañjali, notable among them being the *Kāśikā*, a joint work of Jayāditya (of Kashmir) and Vāmana and Kaiyyaṭa's *Pradīpa* on the *Mahābhāṣya*.

Next we come to the *Siddhānta-Kaumudī* of Bhaṭṭoji Dīkṣita—the most famous of all Kaumudīs in India—apparently written with a view to meeting a demand for re-arranging Pāṇini's *sūtras*. The *Paribhāṣenduśekhara* of Nāgoji Bhaṭṭa who practically ends the long line of grammarians of the Pāninian type, is a commentary on the *Paribhāṣās* of the *Aṣṭādhyāyī*.

Mention may also be made of the Philosophy of Speech (*śabda*) created by the Naiyāyikas of Nadia. *Śabdaśaktiprakāśikā* of Jagadīśa Tarkālankara best represents this school. "The book is an extremely abstruse treatise on the philosophical and psychological aspects of the Sanskrit language."

Leaving aside other schools of Sanskrit grammarians like the Kātantra school, the schools of Candragomin and Jainendra, we come to Hemacandra,[1] a very holy and highly honoured Jaina monk of Gujarat, whose greatness and fame as a grammarian is second only to that of Pāṇini. A man of versatile genius and vast learning, he was the author of many important works on various subjects. His object in writing a new grammar, the *Śabdānuśāsana*, was to say in the shortest possible manner not only all that his predecessors had said upon the subject, but everything that could be said.[2]

With Bopadeva, the author of the *Mugdhabodha*, written for simplifying the system of Pāṇini for the understanding of *classical* Sanskrit, Dr. Taraporewala closes the survey of Linguistic Studies in India before the modern times and then proceeds to glance rapidly at their history in the West.

---

[1] Dr. Taraporewala has omitted the name of Dhanapāla who flourished two centuries before Hemacandra, but he deserves to be mentioned. He was a lexicographer and wrote a Prakrit Dictionary entitled the *Pāialacchināmamālā* in 1029 Vikrama Saṃvat (972-73 A.D.) at Dhārā. This Dictionary has been published by Dr. Bühler, Göttingen, 1878.

[2] S. K. Belvalkar, *Systems of Sanskrit Grammar*, p. 58.

Beginning with Aristotle's analysis of language in the 20th chapter of his *Poetics* and Plato's phonetic classification of the Greek sounds in his *Cratylus*, Dr. Taraporewala describes the grammatical observations of the early European grammarians: Dionysios Thrax, Appolonius Dyskolos, and Laurentius Valla. The Latin Grammar of the last named Laurentius Valla (1440), was regarded as an authority even up to the 18th century. Then with the rise of Christianity after the fall of Rome, there began the serious study of the various languages such as Hebrew, Greek, Syriac, Latin and Arabic, with the main object of elucidating the Christian Scriptures. Consequently the interrelation of these languages was brought home to the scholars.

The honour of giving birth to Comparative Philology as we now know it, goes, however, to Sanskrit. The introduction of the language and literature of Ancient India into the Western world has been hailed as an event of the utmost and world-wide significance in the history of culture since the Renaissance.[1]

Sir Willian Jones (1746-1794),[2] Henry Thomas Colebrooke (1765-1837), F. Schlegel (1772-1829), W. von Humboldt (1767-1835), A. Schlegel (1767-1845), F. Bopp (1791-1867), and J. Grimm (1785-1863) were the first pioneers who laid the foundations of Philological Science. And the credit of collecting the necessary material, on which most of the theories of the modern school are based, is due to another batch of scholars—A. F. Pott (1802-1887), A. Schleicher (1823-1865), F. MaxMüller (1823-1900)—the author of the *Science of Language*, editor of the great edition of the *Ṛg Veda* and General Editor of the *Sacred Books of the East*, etc.—Rudolf Roth (1821-1895) and Otto Böhtlink (1815-1904)—the joint compilers of the huge *St. Petersburg Dictionary of Sanskrit* in German.

From 1855 onwards a new era of psychological philologists, commonly known as the *Junggrammatiker* [3] has begun and still holds the field. "Their insistence on psychology was their main point of difference from the older people." H. Osthoff, K. Brugmann, H. Paul, W. D. Whitney, B. Delbrück and many other distinguished linguists belong to this new school. The chief characteristics of the Junggrammatiker may be reproduced here:

(*a*) Study of living languages is regarded as equal in importance to that of the "classical" ones.

(*b*) Problems of ultimate origins are regarded as insoluble in the light of our present knowledge.

(*c*) The physiological and psychological aspects of speech are sharply distinguished.

(*d*) Analogy is admitted as an important factor in language growth.

(*e*) The mixing of dialects is considered to have had a great influence in the history of a language.

While these characteristics of the Junggrammatiker were making themselves felt in the field of Linguistics in the Western world, a number of European scholars like Beames, Hoernle, Tyll, Trump and Grierson took up the study of the Aryan Vernaculars and pointed out their mutual relations. Sir R. G. Bhandarkar, by delivering his famous *Wilson Philological Lectures* in 1877 laid the foundations of philological studies in our country along the western lines. *The Linguistic Survey of India* inaugurated by the Government of India in 1903 under the able directorship of Sir George Grierson is now before us in its complete form and this stupendous achievement has been, and will for a long time continue to be a source of great inspiration and guide to linguistic studies and investigations in India. At present an enthusiastic band of trained linguists, European as well as Indian, is carrying on research into not only the Modern Indo-Aryan Languages but also into other families of speech in India, *e.g.*, Dravidian, Austro-Asiatic, Tibeto-Chinese, etc. The most prominent among them are R. L. Turner, J. Bloch, T. G. Bailey, (Tessitori is, alas! no more amongst us), Przyluski, D. Jones, S. K. Chatterji, Taraporewala, N. B. Divatia, S. Varma, Banarasidas Jain, R. Aiyar, Bodding, S. Kanhare, B. Saksena and Morgenstierne.

---

[1] A. A. Macdonell, *A History of Sanskrit Literature*, p. 1.

[2] He founded the Asiatic Society of Bengal in 1784 (and not in 1786).

[3] A German word meaning "young grammarians." This name was given to the new school of psychological philologists by the older linguists with a view to ridiculing the new school as "new-fangled as well as wanting in years and wisdom."

According to Dr. Taraporewala the main tendencies of these Junggrammatiker of India are: (*a*) study of the vernaculars, (*b*) study of anthropological and kindred data, (*c*) study of the classical languages, (*d*) study of comparative religion, and (*e*) study of foreign influences.

Chapter III is devoted to the language-types and the classification of languages. The author states at the outset that all through the chapter he has made use of Chapters IV-X of Tucker's *Introduction to the Natural History of Languages.* Languages may be classified in two ways: (*a*) syntactically or morphologically and (*b*) genealogically or historically. As the sentence is the unit and the foundation of language, the first type of classification is, according to the author, more reliable than the second one. Dr. Taraporewala then minutely describes the divisions of languages and while doing so he recounts the chief characteristics of Indo-European languages, *viz.*, (*i*) suffix inflection, (*ii*) originally synthetic in structure but getting more and more analytic in course of development, (*iii*) monosyllabic roots with primary and secondary suffixes, (*iv*) syntactical prefixes unknown, (*v*) the power of making true compounds, (*vi*) vowel-gradation and (*vii*) flexions in great variety.

Then follow the two appendices; the first dealing with the various Language Families of the world and the second with the Indo-European Languages. It seems needless to reproduce here the information presented in these appendices in a very succinct form.

The chief influences affecting the development of languages, *viz.*, the physical influences, racial influences, the mental outlook of a people and the cultural influences are discussed in Chapter IV and the Intellectual Laws of Language such as Analogy and kindred phenomena in Chapter V. Useful and important as these chapters are, we must pass on to the next chapter which is the most interesting dealing with Semantics or the Science of Meaning.

As a special and scientific branch of linguistic studies, Semantics is, comparatively speaking, only recently developed,[1] and much remains to be done in the subject for oriental languages,[2] Dr. Taraporewala treats this subject very ably and his study is all the more interesting to us inasmuch as he has striven to illustrate his statements with abundant examples from Indian languages, in particular from his mother-tongue, Gujarati.

---

[1] M. Bréal's *Essai de Semantique* (1897) is the first important study of the subject. Its English translation by Mrs. H. Cust appeared in 1900.

[2] Mr. Hemanta K. Sarkar has published an interesting paper on "the Intellectual Laws of Language and Bengali Semantics" in the Sir Asutosh Mookerjee Silver Jubilee Volumes (III, Pt. 2, pp. 684 ff.). In the early part of his paper he says: "The Hindus... must not be thought of as having paid no attention to such a subject." Then he gives some stray references from Yāska, Pāṇini, the Mimāṃsā and Nyāya philosophies, etc., in support of his statement.

In discussing the changes of meaning and the reasons thereof, the author classifies them under these three heads: (*i*) expansion of meaning, (*ii*) contraction of meaning and (*iii*) transference of meaning. But to realise how extremely interesting the subject is, the reader must himself peruse, we feel, the pages of this chapter ; a summary would miss much of its charm as it must of necessity be robbed of examples.

Chapter VII-X dealing respectively with the Production and Classification of Sounds, Phonetic Tendencies and Phonetic Change, Syntax and Form-Building and Word-Building will be of great advantage to serious students of Linguistics. An ordinary reader might not find sustaining interest in them.

Linguistic Palæontology (Chapter XI) is very important in many respects. It attempts to rebuild *Urgeschichte*, ancient history (rather "pre-history") from linguistic evidence. But the task, though very attractive, is not so easy. The linguist has, indeed, to be extremely careful in ascertaining the proper value of the linguistic evidence at his disposal before attempting to reconstruct the details of ancient history.[1] No hasty conclusions need be drawn merely from the presence or absence of a word in particular branches. An interesting example in this respect is the problem of the homeland of the Indo-Europeans.[2] Whether this and other kindred problems will be ultimately solved or not, it must be remembered that Linguistic Palæontology will help in a large measure to understand the Indo-European mind and its achievements.

An accurate description of the living languages of India, based chiefly on Sir G. A. Grierson's *Linguistic Survey of India*, Vol. I, Pt. I (Introductory) and Dr. Chatterji's *The Origin and Development of the Bengali Language*, Part I, " Introduction," is given to us in Chapter XII. A brief but important account of the historical development of the Indo-Aryan languages from the earliest ages is also recorded along with the proper classification of the living speeches. The various stages in the growth of these languages have been clearly indicated.[3]

Before ending this review, we must take note of the two final appendices (C and D) in the first of which Dr. Taraporewala discusses the Linguistic Problem in India. Much capital is often made out of the apparent diversity and multiplicity of the languages of India by strangers who cherish some fantastic notions about the linguistic unity in India. The author, therefore, wisely removes the misconceptions just referred to at the very outset by arguing that the extent of India is equal to that of Europe (*minus* Russia), and that if India (including Ceylon and Burma) has 22 principal languages, Europe has no less than 21. The huge number of dialects in India is apt to strengthen this misconception, but be it remembered that by far the greater portion of these dialects are spoken by the forest tribes and the aboriginal inhabitants often numbering a few hundred for each tribe. As to the diversity of languages, Dr. Taraporewala states that in fact there is greater linguistic unity in India than is discernible in Europe.

---

[1] This is particularly true with regard to the pre-history of the Indo-Aryan. *Cf.* J. Bloch, "Some Problems of Indo-Aryan Philology," Forlong Lectures for 1929, Bulletin of the School of Oriental Studies, London, V, pp. 719ff.

[2] The many theories of the cradle-land of the Indo-Europeans cannot be recounted here. The *consensus omnium*, however, appears to be in favour of the N.-E. shores of the Caspian. For an excellent summary of these, see Taraporewala, p. 331, and J. Charpentier, in the Bull. SOS., London, IV, pp. 148 ff.

[3] Attention may be drawn in this connection to the excellent series of articles " On the Modern Indo-Aryan Vernaculars " by Sir G. A. Grierson appearing since Feb. 1931 in the *Indian Antiquary*.

As a solution to the "threefold" (provincial, national and international) aspect of the linguistic problem in India Dr. Taraporewala first of all pleads that the country be divided (at any rate for the purposes of education) into "Linguistic Provinces," for this would no doubt bring out the best in each vernacular. For inter-provincial communion he supports the claim of "Hindostani, neither Urdu nor Hindi but a harmonious blend of both typifying in itself the two great cultures of our peoples united in a nation." For international purposes, or in his own words, "in order that the ancient Aryan message shall be proclaimed to the world, and that thus India may fulfil her destiny, she should make the English language—the World-language of the future—her own.

A Memorandum entitled "English as World-language" communicated by the author to the Northern Peace Conference Union (Stockholm, Sweden) is reproduced in Appendix D.

* * * * * *

In the beginning of this review we said that an up-to-date manual summarising the existing data on the Science of Language had been long overdue in this country. Here is the book that will now supply the desiderata and needs not only of students of Linguistics but also of all who, in whatever capacity, are interested in language as such, which is "one of the most extraordinary creations that has developed in the course of human evolution."[1]

Dr. Taraporewala is an accomplished linguist and a reputed teacher of long experience. He commands an admirably clear and simple style of explaining even the subtle intricacies of Linguistics. Unlike his *Selections from Avesta and Old Persian* (First Series, Part I), Calcutta University, 1922, the volume under review has an exhaustive General Index, an Index of Words and an Index of Authors and Books quoted. The 42 tables, 24 diagrams, etc., add considerably to the value and usefulness of the book. One only regrets the necessity of including an Errata; when will Indian printing get rid of this stigma on its reputation?

We have one more complaint. Dr. Taraporewala is perfectly justified in not regretting that the book has taken over a decade in writing and finishing; but then did he not feel the necessity of revising the subject-matter of the book, particularly the first three chapters that had been "in print quite a long while" in order to make the work most up-to-date and quite in keeping with the scientific thought of the year of its publication? One also misses in the Index of Authors the name of some of the most prominent Linguists of the day, particularly J. Bloch, Przyluski, S. Levi, Vendryes, Meillet and others.

The book deserves, nevertheless, the closest study and must be regarded as indispensable to the students and teachers of Linguistics in India and, one might add, abroad. Let our Universities prescribe it as a text-book for higher studies in Linguistics and allied subjects. The Calcutta University is to be congratulated for publishing the book. It is, in fact, perfectly in keeping with her worthy tradition of being the first Indian University that has tried to systemise the study of vernaculars and published unique works on the subject like *The Origin and Development of the Bengali Language* by Prof. S. K. Chatterji.

---

[1] Henry Berr in his foreword (p. vii) to *Language* by J. Vendryes (English translation), London, 1925.

THE MARINGS OF MANIPUR

By JYOTSNAKANTA BOSE. M.A.

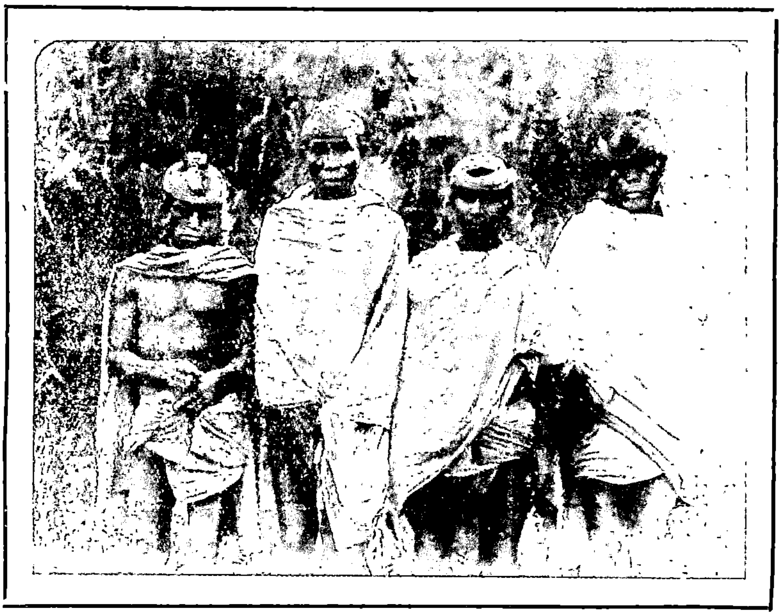
Research Fellow, American Museum of Natural History, New York.

Manipur is the land of mystery since the days of hoary antiquity but it is the ethnologist's paradise as being a preserve of countless primitive tribes. In November last I had to renew my acquaintance with the area to study some new tribes as a Research Fellow of the American Museum of Natural History, thanks to the renewal of the grant by Prof. Clark Wissler this year.

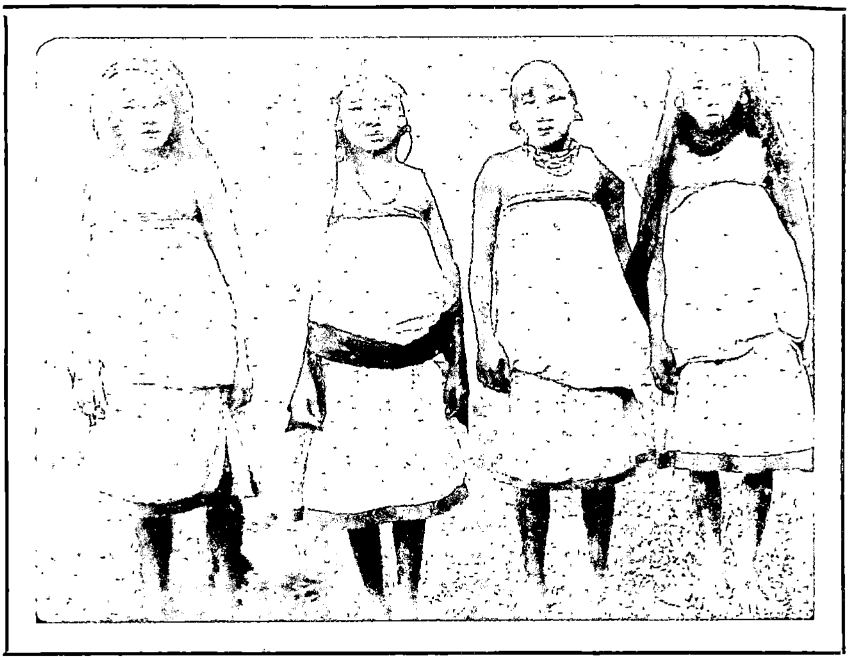
Gone are the days of mystery. No twenty-one days' cart journey now through tiger-infested mountain-forest. The capital of Manipur is now one day's run from the nearest railway station. If one can enjoy the scenery sitting on loaded lorries full of rice bags jolting rhythmically on the ruts of a new asphalted road of 160 miles, one would find the run to Imphal still pleasant to the eyes though the bones would ache for days after the journey is finished. Beginning on the plains, running up to altitudes of above 4,000 feet and dropping down to a pleasant valley, the road winds its way through one of the most gorgeous sceneries and is probably one of the best motor roads of the world. Here and there a Naga with his picturesque costume mingles harmoniously with the scenery all luxuriously wild with fragrant flowers and ringing with cries of wild beasts.

Some of the amusing experiences which we had to face sometimes in handling the primitive tribes will be cited here. One of them is to get anyone before the camera and if you force any of them then a free fight may easily ensue because they think that by taking a snapshot we are capturing the soul of that man and if the soul is captured then the man will die soon. One cold dreary night when the whole camp was asleep, an agitated voice was heard outside the camp crying aloud "Shahib, Shahib." We are very much frightened with the voice and came out with sobbing heart in sleeping costumes and were amazed at the dreadful sight of a man who was bleeding profusely from the stroke of a *dao* on his head. The man in his broken voice laid a complaint that his companion hurt him with a *dao* because he had given us correct information about their customs. We called for the accused then and there and they amicably settled the matter by fining the accused person with a pig, four rupees and some pots of *zu*.

Before the subjugation of these tribes by the State they were engaged in constant warfare with each other and headhunting reigned supreme. For that reason each tribe was restricted to its own tribal area guarded by sentries to prevent raids from other camps. This system of constant alertness and activity made them hardy and active for all sorts of work. The boys were separated from the parent's custody at the age of eight or nine and kept under the guidance of a senior boy who trained them for future service to the village. These boys were trained on military lines and hazardous adventures made them heroes and brought them social prestige. When these boys grew up they were sent on for a raid to another village. The success of it was judged by the number of heads brought back by them and never by riches. The youngman who acquired a head at the time of the raid, got a special distinction from the village people and was allowed to wear a special dress which was taboo to others on ceremonial occasions. But now-a-days to bring them under control all these customs are suppressed and by this the backbone of their society is broken and the tribes are degenerating day by day with decreasing number.



THE MARINGS OF MANIPUR
A Male Group



THE MARINGS OF MANIPUR
A Female Group

The tribe which we selected for our study this year was the 'Marings.' These people live on the top or on the slope of a high hill. The villages now consist of a small number of houses and each house is occupied by a single family. But in former times they all had to live close by on account of their constant feud with the neighbours ; so a large number of houses could be found in a village; but now-a-days under peaceful conditions they live in different villages for economic reasons far away from one another. The houses are made of wood and bamboo splits with grass-thatched roofs and nearly 50 to 60 feet in length and 15 to 20 feet in breadth without any plinth or windows. The interior is very dark and as soon as one enters it bad smells of old rice-beer and dried meat will stink in his nose. The furniture or other things are very scanty except some big 'bells' (jars) of *zu* (rice-beer) and some extremely useful household utensils.

The story of the traditional origin of this people is very interesting. They say that three men came out of a cave (known as Kaslhi Songsong) by the side of a river named 'Longkamdamja' in the south about three days' march from their present settlement. These three men when they came out of the cave found a man sitting on the top of a bamboo and that man asked their help and they brought him down. These four men then started a village known as 'Moulbimalchong' and are said to be the original ancestors of the different clans of the Marings.

Family is the unit of their society and it consists of a man, his wife and children. The children when they are seven or eight have to leave their parents' custody. The boys live in a bachelor's dormitory known as *Kartanga Khang* under the guidance of a senior boy who trained them in various occupations, and this house may be taken as the educational institution among these people. The girls have their own separate dormitory known as *Naka Khang* where they learn various household duties under the able guidance of a senior lady who may be married or a widow.

The most striking thing is that their names are fixed in all cases before their birth. In the case of the eldest son the name is *meba*, the second *koba*, the third *angba*, the fourth *meba*, and the fifth *khamba*. If in any case another son is born after the fifth, he is also named as *khamba* or sometimes by *laitolba*. In the case of girls too the eldest one is known as *tibi*, the second *tobi*, the third *tungbi*, the fourth *sankhubi*, and the fifth *khambi* and in this case too if any other girl is born after the fifth she is called as khambi or laidong. This type of naming leads us to great confusion as they all looked alike to us in their appearances.

Marriage among them is regulated by exogamy, that is, a man has to marry outside his own group. If in any case this rule is violated then that man has to pay a heavy compensation for the breach and sometimes the man is even driven out from the village. There are several forms of marriage in vogue among them but the most important and the regular form is the marriage by service. In this form the man has to serve for three years in the house of his future father-in-law as we find in Biblical traditions Jacob's service for fourteen years to win the hands of Leah and Rachel.

The religion of this tribe consists of ceremonies and festivals with occasional worship. The benevolent spirits are never cared for, on the other hand sacrifices are often offered to malevolent spirits to avert their evil eyes, which, in their opinion, bring all sorts of calamities. The highest God is known as 'Nungthoutherai' who is the creator of this universe and is annually worshipped with elaborate ceremony.

The University, Calcutta.

Miscellany

1. Evasion of Taxes in France.

The topic for discussion at the *Société de' Economie Politique* of Paris on January 5 was "fiscal fraud." M. Lecarpentier was the chief speaker.

The evasion of taxes has been going on, in the first place, in the domain of tariffs or custom duties, said he. The fraud consists in the false declaration of quantum or value. As for the state monopolies (*e. g.* tobacco and matches), the fraud is to be found in the contraband trade. But neither false declaration nor smuggling lead to a considerable loss in revenue, according to Lecarpentier. More substantial is the loss sustained by the Government on account of the frauds committed in the Departments of Registration and Stamps.

In regard to the indirect taxes the commission of fraud is rather easy. Certain taxes on consumption lead to a loss of some 500 million francs. It is very difficult to mend the situation because those who commit the fraud are strongly supported by influential sections in the *Chambre des Deputés.*

Then remain the direct personal taxes to be considered. The salaried officials of Government and other large offices cannot indeed make any false declaration in regard to the income. But there is a vast amount of fraud going on in small offices whose proprietors very often understate to the tax collector the salaries or wages on their pay rolls, in order to avoid unfriendly relations with the employees.

It is strange, says Lecarpentier on the authority of a specialist in direct taxation, that no motor driver, cook, servant or bearer belonging to richer families ever pays any tax. And yet everybody knows that when one considers the housing, food and *bakhshish* (*Pourboire*) chances enjoyed by such persons their income rises to decent figures.

Altogether, the income of the Government from the taxes on salaries might be doubled had there been no fraud committed so systematically and along so many fronts.

The non-commercial professions evade taxes in a tremendous manner. The loss to the state is to be measured by four-fifths or three-fourths of what it ought to realise.

As for the industrial and commercial enterprises the smaller ones, *i. e.* those with business not exceeding 50,000 francs, practise an enormous fraud. But in larger enterprises the Treasury is cheated to the extent of some 20 per cent.

The taxable income derived from shares and securities is nearly 10 milliard francs. The loss to the state in revenue on account of simple non-payment of taxes or fraud amounts to nearly half a milliard.

According to President Colson it is impossible to control the fraud because the publicity of income is not likely to be tolerated by the French people. In England and other countries, on the other hand, said he, the amount of inheritance is announced publicly.

Several speakers suggested thal if the State wanted the taxpayers to be honest in declarations and payments it should itself set the example of honesty and morality. Prof. Truchy, for instance, believes that the Government practises dishonesty in the discharge of its functions when it levies and uses taxes more according to the political passions and electoral interests than in accordance with the requirements of public welfare. The taxpayer who feels that he is being treated as a pariah and deprived of justice which the state owes to all citizenes naturally protects himself by fraud.

Another cause of the commission of fraud is, according to Truchy, the unduly high rate of taxation. In order to control the fiscal fraud the state will have to curtail its public expenditure so that it be relieved of the necessity of imposing excessive taxes. The problem is thus connected with the larger question of the rôle of the modern state and of the reasonable limits within which its functions ought to be circumscribed.

BENOY KUMAR SARKAR.

2. Indian Archaeological Explorations in Tibet and Nepal

Professors Giuseppe Tucci and Carlo Formichi, well-known indologists, were deputed by the *Reale Accademia d'Italia* last year to Tibet and Nepal. They have returned to Rome after their explorations. According to the *Times* of London Signor Tucci, who had already visited Tibet three times, left Italy last May, and with a caravan and 30 horses and 17 men of Western Tibet began an extended tour through the country. He had brought back with him about 3,000 Tibetan manuscripts, 300 statues, and hundreds of different objects of historical, archaeological, linguistic and philosophical interest. The full result of the expedition will be published in due course both in book form and through lectures.

Signor Tucci's accounts to the Press seem sufficiently ample to support his claims to have " traversed regions hitherto unpenetrated by explorers," to have been " the first man to visit the interior of some famous monasteries," and, thanks to his " knowledge of 20 dialects of the Tibetan language," to have acquired an intimate knowledge of the country and its inhabitants such as no one of his predecessors brought away with him.

He does not explain how he managed to enter Tibet, but according to one newspaper, he declared himself to be deeply indebted to the help of the British authorities. Describing his journey, which took him altogether over 1,000 miles, Signor Tucci says that the expedition, which included as photographer Captain Ghersi, a naval doctor, crossed over the Rotang Pass and came first to the monastery of Toiling.

Signor Tucci claims that in the last 100 years only four Europeans have crossed the threshold of this monastery and that they did not penetrate, as he did, into its halls of initiation and into its most sacred recesses.

Here they stopped for some time, and Captain Ghersi took about 90 photographs, particularly of the precious frescoes which adorn the walls of the stucco statues which are a conspicuous ornament. Signor Tucci was allowed to look at some ancient manuscripts, and he engaged " in long theological, philosophical and religious discussions with the leading monk." On leaving there they visited the monastery of Rabgyeling, "never as yet visited by a European," and thence went to the monastery of Lalung, and "many others which it is unnecessary to name, where we were always received with great honour and where the monks put at our disposal everything we wished to see and to photograph.

Signor Tucci mentions that the " English maps which we had with us were of comparatively little value to us. We found the distances and altitudes not to correspond with those given on the map, the existence of villages where there were none marked, and *vice-versa.*"

In order to win the confidence of the monks Signor Tucci made a point of "eating and drinking exactly as the Tibetans did," however unpalatable the diet might be, and when he entered a monastery, of " behaving exactly as a Lama would." In addition he made free use of rupees, which were "much appreciated." Thus, whenever he had occasion to deal with the authorities he used to "send in advance a letter, a shawl, and an appropriate quantity of rupees."

As an example of what can be accomplished by a mixture of bribery and a knowlege of Tibetan psychology, Signor Tucci mentions his method of obtaining a certain statue.

This statue was an Indian representation of Salon, a divinity said by tradition to have been born by spontaneous generation. He declared that he had "dreamed that this divinity wished to go with him." The local wizard (*stregone*) thereupon summoned a meeting in the temple where the feasibility of such a thing was debated. Finally, one of the advocates "declared Signor Tucci to be a Buddhist" and "produced as proof a photograph of his study," which it seems, does " nearly resemble a Tibetan temple." At this moment the wizard who had accepted a gift of rupees, "opportunely fell into a trance" and in this condition "placed the statue upon Signor Tucci's head."

Signor Tucci met Signor Formichi on the frontier of Nepal, and pays a tribute to the "exceptional benevolence" of the Prime Minister of Nepal in admitting them to the country. A number of manuscripts were also collected here.

After the fatigues of his expedition Signor Tucci has gone down to rest at Amalfi before he begins thoroughly to decipher his manuscripts and to set in order the quantity of valuable material which he had brought to Rome.

BENOY KUMAR SARKAR.

3. Haushofer's Cult of Geopolitik.

The successful completion of the tenth year by the *Zeitschrift fuer Geopolitik* or Journal of Geopolitics (Berlin) in December, 1933, furnishes an occasion for the world of social science to devote some attention to a new category by which it has been getting enriched in recent years. This category is none other then *Geopolitik* and we are indebted to Prof. Karl Haushofer of Munich for this enrichment in the realm of societal thinking.

Geopolitics and Geo-graphy (-logy).

Geopolitik is as simple as Geopolitics or the politics of the Earth. As such it conveys hardly any significance however. It is certainly not possible on the strength of such a naive etymology to raise *Geopolitik* to a veritable cult as Haushofer has been attempting.

Perhaps in order to avoid misunderstanding it is desirable to remark at the outset that Geopolitics or the politics of the Earth is not to be confounded with its nearest terminological comrade, geography or geology

(*Erdkunde*). In other words, it is not the so-called geographical (climatological) influences on man and society,[1]—the impact of Nature on Kultur or civilization or political geography as usually understood that "determine" Haushofer's interpretations of social institutions. We are not encountering in this new cult of "geopolitics" but the modernized version of Bodin, Montesquieu, Hegel, Buckle, and others. Works like Bagehot's *Physics and Politics*, Ratzel's *Politische Geographie* or Huntington's *Civilization and Climate* are not treatises in the geopolitical sense. Nor are we to understand that the ten volumes of the *Zeitschrift* have made it a point to specialize in geological explorations or the mineralogical and metallurgical foundations of modern prosperity.

Both geography and geology are indeed to be found as contents in geopolitics. But geopolitics is more extensive and comprehensive than either and is at any rate not to be taken as embodying the doctrine of a geographical or geological " interpretation of history," politics, and culture.

Geopolitics and World-Politics.

Another near terminological comrade of *Geopolitik* would be *Weltpolitik* or world-politics. But it would be no less a mistake to identify geopolitics with world-politics.

The *Zeitschrift* is certainly interested in the political developments of the world. In fact two regular correspondents furnish this journal with news and notes relating to two different Hemispheres, so to say. One deals with the Atlantic world and the other with the Indo-Pacific domain. It is interesting that the two regions are named not according to any country or continent but according to the oceans. And yet in Haushofer's hands the journal has not grown into what might easily become a review of international politics, international relations and law. *Geopolitik* is by all means the study of international politics, current history and diplomacy but it is something more.

Some Fundamentals.

Let us take some of the topics discussed during the half-year, July to December, 1933, and we shall get an idea of the contents of the category *Geopolitik*. The following titles may be regarded as belonging to the group of fundamentals in this new discipline :—

1. Space and State (Baumann).
2. Questions of Population Science.
3. Air-Transport in Progress (Kornrumpf).
4. What is Biological " Mono-culture "? (Lehmann)
5. Mining and the Intellectual World (Meisner).

One understands that in these fundamentals we touch the subjects dealt with in economics, politics as well as sociology.

The Geopolitical Method.

Applied to Japan.

Haushofer himself as teacher at the University of Munich, has to deal with anthropology, and his special field is Japan. And he takes interest also in China and India. The second edition of his *Japan und die Japaner* (" Japan and the Japanese ") has been just published by Teubner (Leipzig and Berlin, 248 pp.). Simultaneously came out his *Japans Werdegang als Weltmacht und Empire* (Japanese Development as World-Power and Empire) from the house of Gruyter & Co. (Berlin, 152 pp.). The manner in which he deals with the Japanese data in these books is a good illustration of the concept of geopolitics.

---

[1] On geographical determinists see Hankins : "Sociology" in the *History and Prospects of Social Sicences*, edited by Barnes (New York, 1925).

In the latter work Haushofer's *Leitmotif* consists in the analysis of *Raumaot* (need for space) as constituting the basic urge of Japanese public life. Japan is exhibited, in the first place, in the *milieu* of her internal progress from point to point. But the relations of Japan with the external world—with the neighbours—occupy the chief attention. We are enabled to feel that the Western Pacific theatre of activities, the " Great Malayasian " problem, the " Far Eastern Question," the Pan-Asiatic Movement as well as the world-crisis furnish the true perspectives of thoughts and enterprises in Japan. Haushofer believes that, other circumstances remaining the same, a Monroe Doctrine for Eastern Asia, or a Japanese thesis of non-intervention, is almost a *fait accompli.*

In *Japan und die Japaner* in the form in which we have it in the new edition, Haushofer makes it clear that more momentous than earthquake, fire, flood and other natural geographical catastrophes in Japanese life to-day is the anthropologico-geographical fact that Japan has run headlong into the most acute storm-centre of problems in increasing population. While, therefore, he is not unmindful of the climate, volcanoes, sea-coasts, flora, fauna, technology, industries, ports, etc., his attention is concentrated on the " dynamic " of the people's policies, urbanization, the question of colonial expansion, the strategy of the state as well as the voice of the national soul.

The Geopolitics of German Problems.

From these and other writings of Haushofer's as well as the trend of contributions, reports, reviews and notes by his colleagues in the *Zeitschrift* one should be in a position to frame a pragmatic definition of geopolitics, should it be possible to define it while it is perhaps still in a fluid condition.

It is in this connection that the application of the geopolitical method to the treatment of problems bearing on Germany should be of profound interest. The following titles of papers published during the six months from July to December, 1933, refer especially to Germany:

1. The Biology of Germans settled in Foreign Countries (Burgdoerfer)
2. The German Boundary on the Maas River (Fink).
3. Where lies the German Foreign Policy ? (Hesse).
4. From Herder to Hitler (Sarkar).
5. The German Economic Structure with special reference to the Colonization of the Eastern Districts (Volz.).
6. Does the Geographical Position of Germany Forbid an Expansion on the Sea ? (Von Waldeoer-Hartz.)
7. The "Factory-Village " the Future Form of Colonization in Eastern Germany (Widermann).
8. The Imperial Auto Roads of Germany.

The second decade of the *Zeitschrift* begins (January, 1934) with two important essays. The one by Haushofer himself deals with " breathing space, field for life and equality of treatment on earth." The other essay is by Kurt Trampler and is entitled "German Frontiers." "The destiny of a people," says he, "is determined by its frontiers, by the space-limitations of its settlements; by its place in the surrounding world."

Trampler as Exponent of Geopolitics.

The geopolitical thesis of Trampler is worded as follows:—"The more the activities of a people are fenced in by a single boundary-line, the wider the space enclosed therein and the shorter the boundary line, the more the territorial structure of its border-districts renders it difficult of intrusion from outside and easy of access from inside, the more securely and peacefully can its destiny develop. And the more easily will a simple and unambiguous boundary-sense common to the entire community grow in that people."

The application of this doctrine to German conditions is made by Trampler in the following manner: "In regard to the German people," says he, "all these advantages of boundary-structure are lacking and have been lacking to a considerable extent throughout its entire history, stormy and full of conflicts as it is The cultural, racial, statal and defence boundaries of our people do not correspond with one another. Much too lengthy boundary-lines fence in a much compressed space. The German people has always been more and more forced away from the natural defence lines."

"If then, inspite of the unfavourable boundaries the German people is to preserve and continue its existence," says Trampler, "one thing is necessary, namely, the clear consciousness of all sections of the German people about the solid facts regarding the past history and present conditions of its struggle over the boundaries, as well as the adaptation of every function and activity of German life to its requirements."

Boundaries and Neighbours.

By geopolitics, then, is to be understood the study of the most pivotal fact in group life, namely, first, its boundaries or frontiers, and secondly, its neighbours. Every race, people, or nation is by its very existence naturally doomed to have dealings with its neighbours to the north, south, east and west. Emigration and immigration of men and women, exports and imports of goods, wars and treaties, migrations of discoveries and inventions, movements of diseases as well as drugs, in one word, contacts, relations or intercourse with the natural and social forces beyond one's boundaries are phenomena which are almost inevitably determined for every race or region. It is the study of *all* these forces, almost in the manner of the biologist, or ecologist in their bearings on every single country or people [1] that furnishes the groundwork of *Geopolitik.*

The data of this science look at one time like geographical, at another time like ethnographic or anthropological, once economic, and then again demographic and what not. The whole view of life, movement, progress, etc., is of course the object of the final study.

The connecting link is to be found in the idea that it is the function of the men and women within the region or the group so to master or utilize the world forces of all denominations as to obtain the most beneficial results for themselves. *Geopolitik* becomes thereby the science of the "politics of boundaries" or applied economics in its widest sociological framework. It is thus easily the most dynamic science for every nationalist-minded statesman.

---

[1] For an ecological interpretation of world-forces see in this connection: Sarkar: *The Science of History and the Hope of Mankind* (London. 1912) and *The Politics of Boundaries and Tendencies in International Relations* (Calcutta, 1926).

The Pluralism of Geopolitics.

It is obvious that the cult of the geopolitics cannot afford to indulge in any brand of monism. Neither the climatological nor the economic "interpretation" of human personality or societal transformation can have an *exclusive* sway in this discipline. The geopolitician will likewise eschew and consider unscientific the attempts at explaining the progress of the world solely by racial or ethnic and eugenic factors.[1] In his judgment the remaking of mankind is being consummated by a plurality of creative agencies. *Geopolitik* is therefore a wide-awake science, responsive to the most diverse stimuli or the socio-cultural environment, and as such bids fair to have a promising future as an instrument of pluralistic energism.

BENOY KUMAR SARKAR.

---

[1] See in this connection Barnes: The Rise of "Scientific Sociology" in Social Reform Programs and Movements (*Encyclopaedia Americana*, New York, 1919) and Hankins: *The Racial Basis of Civilization* (New York, 1927).

Reviews and Notices of Books

(1) **The Pallava Genealogy,** by the Rev. H. Heras, S. J., Bombay, Indian Historical Research Institute, 1931, and (2) **Studies in Pallava History,** by the Rev. H. Heras, S. J., Madras, B. G. Paul & Co., 1933.

In these two treatises the Rev. H. Heras, S. J., who is Director, Indian Historical Research Institute, St. Xavier's College, Bombay, seeks to elucidate the history and chronology of the great Pallava emperors of Southern India. In the *Pallava Genealogy* he makes an attempt "to unify the Pallava pedigrees of the inscriptions" and prove that there was only one dynasty of Pallava kings consisting of 24 rulers. The second treatise entitled *Studies in Pallava History*, comprises three lectures delivered at the Bhandarkar Oriental Research Institute, Poona. The first lecture deals with the Pallava conquest of Kāñchîpura and develops the theories adumbrated in the *Pallava Genealogy*. The second lecture seeks to give a critical analysis of the evidence regarding the Pallava-Chalukya wars. The concluding lecture is concerned with the builders of Mahābalipuram, their artistic ideals and their contribution to the aesthetics of South Indian architecture and sculpture.

Father Heras has undoubtedly shown much ingenuity in sifting the evidence of inscriptions, particularly those relating to the bitter contest between the Chalukyas and the Pallavas, and there is a good deal of force in his criticism of the untenable conjectures of Dr. S. Krishnaswami Aiyangar and others. But some of his contentions are clearly not acceptable and his statements of facts are not always marked by accuracy and precision. The weakest part of his work is that relating to the Pallava pedigrees. The treatment of this subject betrays just those shortcomings for which the author criticises rather severely Mr. H. Krishna Sastri. Just as Krishna Sastri cuts off "Nara" from the name Narasiṁhavarman and finds out the name Siṁhavishṇu, so Heras himself drops Śiva from Śivaskandavarman and finds out Kumāravishṇu, adding that " the change of *Skanda* into *Kumāra* is only a change of sound, but not a change of meaning. To the latter name the name *Vishṇu* has been appended very likely on account of the eclectic views of the monarch." A similar reasoning would enable one to identify *Skanda* Gupta with *Kumāra* Gupta and turn Simha*varman* into Siṁha*vishṇu*. The mere fact that Kumāravishṇu is represented in a late epigraph as having captured Kāñchî does not necessarily indicate that he was the first king of his line to conquer that great city. Vîra Ballâla II of Dorasamudra is styled " taker of Talakāḍ " and Kîrtivarman I is called *Vātāpyāḥ prathama vidhātā*, but it is well known that the former was not the first Hoysala to capture Talakāḍ, nor was the latter the first Chalukya to rule over Vātāpi. The author thinks (*The Pallava Genealogy*, p. 10) that Bappa, the ancestor of Śivaskandavarman, was not a very important monarch and his title *Mahārāja* is very *insignificant*. But a few pages further on (p. 14) he draws pointed attention to the ' flavour of antiquity and veneration suggested by his epithets ' " The Great King, the Lord Bappa, a giver of many *Krors* of gold and of one hundred thousand ox-ploughs." To support his conjecture that Śivaskandavarman (whom he identifies with Kumāravishṇu) was the first Pallava to rule in Kāñchî the author is compelled to surmise that the king, his father, was " absent in the previous capital, probably in Āndhradeśa" (p. 11). But this is contradicted by the evidence of the Mayidavolu plates according to which the Andhrāpatha in the time of the *Yuva-mahārāja*

Sivaskandavarman was in charge of an official (*Vyāprita*) who received his orders from the crown prince at Kāñchî. It may be added here in passing that in both his works Father Heras confounds the names and titles of the kings mentioned in the Prākrit charters. Thus in his *Studies* (pp. 7, 12) he speaks of the Mayidavolu plates of *Vijaya*skandavarman and finds the name Vijayaskandavarman also in the Hîrahadagalli Plates! In his *Pallava Genealogy* (p. 10) referring to the Hîrahadagalli and Mayidavolu Plates he says that the *former* was issued when he was only the *Yuva-mahārāja* and the *latter* when he was the *mahārājādhirāja*!

The identification of Aśvatthāman with Vîrakūrcha (p. 15), because each of these personages is represented as having married a Nāga woman, is of a piece with the identification of Sivaskandavarman with Kumāravishṇu. Will any one identify Dharmapāla of Bengal with Rājyapāla because both took wives from the Rāshtrakuṭa family, or Krishna II of Mānyakheṭa with Indra III because both married princesses belonging to the Kalachuri line of Chedi ?

Equally untenable is the identification of the *Yuvamahārāja* Vishṇugopavarman of Palakkaḍa with the South Indian King (*Dakshināpatharāja*) Vishṇugopa of Kāñchî defeated by Samudragupta. To obviate the difficulties attending such a conjecture the author surmises (*The Pallava Genealogy*, p. 19) that "The defeat of Vishṇugopa at the hands of Samudragupta took place when the former was only a prince, during the reign of his father Skandavarman II." If Vishṇugopa was only a prince and his father was the reigning sovereign of Kāñchî why is the name of the prince and not that of his father the king, included in the list of *Sarva-Dakshiṇāpatharāja* captured and liberated by the Gupta emperor ?

While the author's reconstruction of the Pallava genealogy is hardly satisfactory, his account of the Pallava-Chalukya contest is, on the whole, both interesting and informing, though here again some of his statements are hardly accurate. We do not know on what reliable evidence he makes Pulikeśi II, Vikramāditya's grand-father (*Studies*, p. 36). In the account of Pulikeśi's wars with the Pallavas he misses altogether the significance of the following passage of the Aihole record:—

> "When straightway he strove to conquer the Cholas, the Kāverî...... had her current obstructed by the causeway formed by his elephants......
>
> "There he caused great prosperity to the Cholas, Keralas and Pāṇḍyas, he being the hot-rayed sun to the hoar-frost—the army of the Pallavas."

In the concluding lecture Father Heras controverts the theories of several South Indian scholars and comes to the conclusion that it was Mahendravarman I who laid the "foundation stone of the grandeur and reputation" of Mahābalipuram as the "birth-place of South Indian architecture and sculpture." But he admits that "the style of the Adhivarāha Temple, specially of the pillars, does not fall within the canons of the Mahendra Style." In spite of its obvious limitations the book will be useful to students of Pallava history.

H. C. R. C.

Early History of Kamarupa, by Rai K. L. Barua Bahadur, B.L. Published by the Author, Shillong. Demy octavo xx+342+8 pages with 25 illustrations. Popular edition, price Rs. 5.

The importance of writing histories for the different provinces of the sub-continent of India cannot be exaggerated and it is a happy sign of the time that Indian scholars have turned their attention to this supremely important work. Assam, though one of the lesser provinces in respect of population, etc., has yet a past which is scarcely less glorious than that of many other provinces of India. We have therefore no hesitation in offering our welcome to Rai Bahadur K. L. Barua's *Early History of Kāmarūpa* in which the author has attempted to present a connected history of the old kingdom of Kāmarūpa from the earliest times to the closing years of the sixteenth century A.C. Sir Edward Gait's well-known history of Assam, the pioneer work in the field of Assam history, which has happily run into the second edition, treats the history of the Ahom period more fully than that of the earlier period wherein much room for improvement has been left. This task of presenting a fuller picture of the pre-Ahom period of Assam history has been undertaken by the author of the work under review and, we must admit, he has performed it well.

Rai Bahadur Barua's book has certain features which have made it particularly attractive. His intimate knowledge about the geography and people of Assam has enabled him to throw new light on and offer proper interpretation to some of the information gleaned from epigraphic sources. He has happily not chosen to confine himself to the political history of his province. The chapters on the Cultural and Material Progress, the Vaishṇava Rerformation, and the Growth of Literature are particularly interesting, though it is often difficult to accept the conclusions drawn by him.

The early history of Kāmarūpa, however, like that of other Indian provinces, is not free from controversial matters, and our author, while he has not avoided them, cannot be said, as can be hardly expected, to have satisfactorily solved all the problems raised by scholars. While some of the conclusions made by him can neither be proved nor disproved for want of positive evidence, there are some which are sure to be generally rejected by scholars. As it is not possible to discuss fully all such controversial topics within the limited space at our disposal, we can touch only a few of them here. One of his theories which seems to have greatly impressed his imagination is that in very ancient times,' say about 1000 B. C., the *janapada* of Prāgjyotisha stretched in the west up to the banks of the river Kosi thus including within itself not only the greater part of northern Bengal but also the Purnea district of North Bihar, while "the greater part of lower Bengal or Vaṅga was probably under the sea," and that "Prāgjyotisha or Kāmarūpa was therefore Aryanized long before central or lower Bengal." In his eagerness to justify this theory he has ventured to remark that "it is perhaps a mistake to associate the Puṇḍras with the stretch of country which came to be known as Puṇḍravardhana in the Gupta period." In support of this view he has referred to the authority of the Cambridge History of India. In that work Prof. Rapson has no doubt identified the ancient Puṇḍra-*janapada* with modern Chota Nāgpur (p. 317), but he has adduced no reasons for this identification and in this he has simply followed Mr. Pargiter. But Mr. Pargiter himself, while locating the Pauṇḍras, presumably a branch of the Puṇḍras, in Chota Nāgpur, has placed the main body of the Puṇḍras in northern Bengal (*vide* J.A.S.B., Vol. LXVI, 1897, pp. 99-102). In the Mahābhārata in connection with Bhīma's *digvijaya* in Eastern India the Puṇḍra-janapada has been placed in the neighbourhood of the Kausikī-kaccha which points to northern Bengal. The name Puṇḍra-vardhana, which is much older than the Gupta period and is associated not only with the Maurya emperors of Magadha but also with the Buddha and his times, clearly shows that the Puṇḍra people were connected with northern Bengal from very ancient times. for the recently found Mahāsthān inscription of the Maurya period has definitely established the identification of *Puṇḍra-nagara* with Mahāsthān on the Karatoyā (Ep. Ind., Vol. XXI, Part II). Hence it seems to us that the theory of the western boundary of Kāmarūpa being the river Kosi cannot stand the test of scrutiny for a moment, for the location of the ancient Puṇḍra-janapada in north Bengal intervening between Videha and Kāmarūpa seems incontestable. Nor does the author's theory that Kāmarūpa was Aryanised long before central and lower Bengal, that is, Vaṅga, seem at all tenable. He bases his argument on the Puranic and Epic references to Naraka and Bhagadatta which, according to him, show that Prāgjyotisha came under Aryan influence about the time of the Bhārata war. Apart from the argument that these references really establish nothing about the Aryanisation of Prāgjyotisha, it may be pointed out here that these references would suggest Aryan influence in the *janapadas* of Bengal also, *viz.*, Aṅga, Vaṅga, Puṇḍra, etc., about the time of the Bhārata war. Indeed the theory of the Aryanisation of Kāmarūpa before that of Bengal has absolutely no ground to stand upon. The existence of Mithilan influences in the social life of modern Assam can perhaps be better explained by referring to other historical facts of a later date, *e.g.*, the western extension of the Kāmarūpa kingdom beyond its traditional boundary, the Karatoyā, under Bhāskaravarman, Harshadeva as well as the Kāmatā kings and the early Koch rulers, and the probable migration of Mithilan people to the Kāmarūpa kingdom after the Muslim conquest of Tirhut in the fourteenth century A.C.

The identity of Prāgjyotisha and Kāmarūpa has been tacitly assumed; but no explanation whatsoever has been offered as to how the two names came to denote the same region. Following Sir Edward Gait the name Prāgjyotishapura has been taken to mean the "City of Eastern Astrology or Astronomy," but this explanation as well as the attempt to justify it by reference to the temple of Navagraha in the vicinity of the modern city of Gauhati do not, I think, deserve any serious attention from scholars. It seems these two names originally represented two different tribes which have given their names to western Assam, the Prāgjyotishas, which came earlier, being ousted by the Kāmarūpas in later times. It is to be noted that even in the time of the Kamauli grant of Vaidyadeva Prāgjyotisha and Kāmarūpa were not regarded as fully identical, the former being the name of a *bhukti* and the latter that of a *maṇḍala*. There seems to be much reason in the contention of Dr. R. G. Basak that Kāmarūpa was the name of a province of which the capital was called Prāgjyotisha. This appears to have been the case in later times, but in their origin they seem to have been two different tribal names. I think, however, that Rai Bahadur Barua's identification of Ḍavāka of the Kauśāmbī Praśasti of Samudra-Gupta with the Kapili valley in the Nowgong District of Assam is likely to be generally accepted by scholars. As a matter of fact I myself suggested this identification in an article in the Journal of the Assam Research Society (Vol. I, No. 1).

Our author says, "There are good reasons to suppose that about the time of the Mahābhārata war Kāmarūpa formed a Dravidian kingdom and that the kings of the dynasty of Naraka and Bhagadatta were of the Dravidian origin like the Aikshākus of Ayodhyā and the Janakas of Videha" (p. 25). In the Surma Plains also "the Dravidians formed the predominant element in the population as now" (p. 20). Statements like these should not have been seriously made even on the authority of late Mr. Pargiter. The suggestion that the *Caltis* mentioned by the author of the Periplus of the Erythrean Sea were gold coins used by the Kalita *sadāgars* of Assam is, to say the least, extremely fanciful, and equally fanciful is his identification of the Indoi of Ptolemy located in India extra Gangem with the Hindus (pp. 9 and 189). The mistaken form of the name of the battle-field of Tarāiṅ or Talāwarī, namely Tirauri, has also been unfortunately retained in this book, though V. A. Smith pointed out long before that "most English books miscall the battle-field Tirauri" (Early History of India, p. 403, ft. n.).

Rai Bahadur Barua has placed Pushyavarman about 380 A.D., but he might have placed him about thirty years earlier with better reasons like Drs. H. C. Ray and R. G. Basak. While the identification of the Kauśikā of the Nidhanpur plates with the Kosi of North Bihar cannot be regarded as final, the identification of Shih-li-cha-ta-lo of Yuan Chwang with the modern district of Sylhet so strongly upheld by Mm. P. N. Bhattacharya and accepted by our author does not seem to us at all tenable. The suggestion that Śaśāṅka was originally a vassal of Mahāsenagupta is plausible, though positive proof in favour of this is lacking. But the suggestion that Bhāskaravarman conquered the Gauḍa kingdom early in his reign and ruled over it till his death cannot yet be regarded as final, though I think much can be said in its favour. The controversy about this has been ably discussed by Dr. R. G. Basak in his History of North-Eastern India (pp. 225-229) where the author has put forward a new theory. Rai Bahadur Barua has unfortunately failed to notice the existence of a king of Karṇasuvarṇa named Jayanāga who was first known from an inscription (Ep. Ind., Vol. XVIII, pp. 60 *et seq.*) and who is mentioned in the Mañjuśrīmūlakalpa (p. 637) probably as a successor of Śaśāṅka. In view of these facts our author ought to have proceeded more cautiously before regarding Bhāskaravarman's conquest of Karṇasuvarṇa as permanent. On p. 70 of the book the author makes the suggestion that Rājabhaṭa, king of Samataṭa, mentioned by I-tsing, may have been a vassal under the Kāmarūpa king. But he has again failed to notice that this Rājabhaṭa has been identified by scholars with Rājarājabhaṭṭa, the fourth king of the Khaḍga dynasty which ruled independently over Samataṭa in the seventh century A.C. So there can be no question of Rājabhaṭa being a vassal under Kāmarūpa kings. The identification of Devavarma, the king of Eastern India, mentioned by Hwui Lun, the Korean priest, with Śālastambha or any other Kāmarūpa king (pp. 72 and 106) as well as the arguments put forth in favour of this identification is really astounding. Dr. R. C. Majumdar is inclined to identify this Devavarma with Devakhaḍga, the third king of the Khaḍga dynasty of Samataṭa. Dr. R. G. Basak's identification of this Devavarma with Devagupta (III), son of Ādityasena (History of North-Eastern India, pp. 130 and 206), seems to be more reasonable. But in any case his identification with the *mlecchādhināthā* Śālastambha of Kāmarūpa must be regarded as absolutely fantastic. Equally fantastic and unwarranted by facts is the assumption that, since the conquest of Karṇasuvarṇa by Bhāskaravarman early in the seventh century, eastern Magadha and the whole of modern Bengal remained under the overlordship of Kāmarūpa kings till the end of the reign of Harshadeva about 750 A.D. (pp. 72 and 112). In the Ragholi plates of Jayavardhana there is reference to a king of Puṇḍra, "skilful in destroying his enemies," who was killed by a chief of the Śaila family, and scholars have placed this king of Puṇḍra on palaeographic grounds towards the end of the seventh or the beginning of the eighth century A.C. This fact certainly militates against the theory of continuous overlordship of Kāmarūpa kings over Bengal from the beginning of the seventh to the middle of the eighth century. Again, the very title of the poem *Gauḍavaho* of Vākpatirāja shows beyond doubt that the *Magadhanātha* defeated and killed by Yaśovarman was by origin a Gauḍa who was the master of Magadha as well as of the Gauḍa kingdom. After his victory over the Gauḍa king of Magadha Yaśovarman is also said to have defeated the king of Vaṅga. So on the stregnth of the evidence of the *Gauḍavaho* we may perhaps assert without fear of contradiction that about the time of Yaśovarman's conquering expeditions the Gauḍa and Vaṅga divisions of Bengal were each being ruled by an independent king. So the theory of continuous overlordship of Kāmarūpa over Bengal till about 750

A.D. falls to the ground. But Rai Bahadur Barua has gone further and has even ventured to identify the Gauḍa-Magadhan adversary of Yaśovarman with Harshadeva of Kāmarūpa. But how the Kāmarūpi king Harshadeva could be regarded as a *Gauḍa* and a Magadhanātha by Vākpatirāja passes our understanding. Indeed in the Paśupati temple inscription of Jayadeva he is styled as lord of Gauḍa, Oḍra, Kaliṅga and Kośala. But Harshadeva who was a *Kāmarūpi* according to our author could not possibly be also a *Gauḍa* so as to justify the title of the poem Gauḍavaho, while there is no evidence to show that he ever occupied the throne of Magadha so that he might be called Magadhanātha by Vākpatirāja. So it is needless to say that our author's contention of Harshadeva being the Gauḍa-Magadhan adversary of Yaśovarman is absolutely baseless. But he goes so far as to make his Kāmarūpa king not only the overlord of Magadha but also of Videha (equating Kośala with North Bihar!) and even of the eastern portion of the United Provinces up to Ayodhyā (pp. 112-13) which really takes one's breath away.

We have little space left to us to discuss in detail all the points in which in our opinion the author has failed to grasp the truth. But we may only point out here that to regard Mahārājādhirāja Ādityasena, the performer of the horse-sacrifice, and his descendant, Jivitagupta II, as petty rulers of Magadha, to call the Pālas indigenous rulers of Magadha, to place Gopāla about the end of the eighth century and to call the dynasty of Vajravarman and Jātavarman a dynasty of Magadha, to mention only a few points, are on the face of them unhistorical and unwarranted by facts. I leave it to linguists to give their judgment as to whether the " old Kāmarūpi dialect was originally a variety of Eastern Maithili " (pp. 93 and 318). Similarly I would like to refer it to the students of ancient Indian art and iconography for their opinion on the following statement of the author—"Another striking feature of this piece of work (the Parbatia temple) is the pose of the figures of Gaṅgā and Jamunā which seems to be characteristically Greek while in their anatomical correctness these figures resemble the Hellenic art more than anything else" (p. 179 and *vide* plates facing pp. 175, 176 and 178). Another noticeable feature of the book is that while all foreign influences upon the social and cultural life of Kāmarūpa have been sought to be explained by reference to Mithilā, not a word has been said about the close cultural relationship between Bengal and Kāmarūpa except the statement that the latter received from the former the most obnoxious phase of Tāntrikism of which Kāmarūpa has the ill reputation of being the original centre. Moreover, a spirit of chauvinism of a very limited character runs through the whole book which, I fear, has taken away much of the value of the work.

The get-up of the book is satisfactory, but the whole book bristles with printing mistakes which together with the scanty use of diacritical marks and faulty transliteration such as. Mourya, Choitra, Koshala, Jamuna, to cite only a few instances, often offer themselves as obstacles in the way of the reader. The index does not contain many important words used in the body of the book which of course must be regarded as a serious defect of the work. Another shortcoming is the want of a map accompanying the book owing to which the reader is often at a loss as to the positions of many of the place-names referred to in the text. But one must admit that in spite of all these defects this work must be regarded as a distinct contribution to the study of Indian History and that the lucidity of the author's style makes the read ing of the book pleasant and interesting.

PRABODHCHANDRA SEN

(1) Introduction to the Study of Hadith: (2) Taqdir and Predestination by Maulana Muhammed Ali, M.A., B.L.

Maulana Muhammad Ali, the head of the Lahor Party of the Qadiani sect of the Muslims, is a well known writer on Islamic subjects. His English translation of the Quran and the History of the Early Caliphs are familiar to those who are interested in these subjects, and are marked for plain statement of facts in simple language.

The *Introduction to the Study of Hadith* is written by him to make people familiar with the broad facts connected with the vast and important literature in Arabic on the traditions of Islam. The author has tried to give a short sketch of the origin and the development of this literature without going in to the details, and without discussing the difficult problems connected with subjects, which have been thoroughly and admirably discussed by the German scholar, I. Goldziher, in his remarkable work, the *Muhammadanisshen Studien.*

Maulana Muhammad Ali's work is sure to serve as a good introduction to the study of the subject, and to remove some misunderstandings about it, which generally prevail.

In his *Taqdir and Predestination*, Maulana Muhammad Ali has tried to approach the difficult problem of 'Free Will' and 'Predestination,' which is more or less common between most of the religions, and really falls within the scope of metaphysics.

The problem has been discussed among the Muslims with heat and vigour for centuries and divided them into various sects—the Jabariya, the Qadariya, and the others,—each of which relied on the verses of the Quran, and on traditions, and interpreted them according to his own view.

Maulana Muhammad has approached the subject in a new light. He has given a more or less new turn to the problem from the Islamic point of view showing from the verses of the Quran, that the doctrine of Predestination cannot be supported by the holy book. A perusal of the book will be beneficial to the students of Islamic dogmas.

M. Z. SIDDIQUI.

The following Publications were also received for review :—

1. *Energy* by Mahendranath Dutta.
2. *Metaphysics* by Mahendranath Dutta.
3. *Mind* by Mahendranath Dutta.

These 3 books are published by Pyarimohan Mukherji, B.L., 3, Gourmohan Mukherjī Street, Calcutta.

4. *Report on the Administration of the Madras Presidency for the year 1932-33.* Superintendent, Government Press, Madras. Rs. 3-4.
5. *Annual Returns of the Hospitals and Dispensaries in Bihar and Orissa for the year 1932* by Colonel L. Cook, C.I.E., M.B. B.S., F.R.C.S., I.M.S., Superintendent, Government Printing, Bihar and Orissa. Patna, 1932. Rs. 5.
6. *Annual Report on the Administration on Jails of the Bengal Presidency, 1932,* by Lt.-Col. R. E. Flowerdew, I.M.S., Inspector General of Prisons, Bengal, Bengal Secretariat, Book Depot, 1933. Re. 1-1 ; 1*s.* 6*d.*
7. *Report on the Land Revenue Administration of the Presidency of Bengal,* 1932-33, Bengal Secretariat, Book Depot, 1933. 13 as. or 1*s.* 6*d.*

Gleanings

HINDU SCIENTISTS ON EARTHQUAKE

In view of the recent earthquake which has naturally led to an awakening of interest in popular mind as to the causes and character of different kinds of this natural phenomenon, one might feel interested in what the ancient Hindu Scientists had to say on this subject. In an article on *Hindu Scientists on Earthquake* contributed to the *Modern Review* (Calcutta, monthly), Mr. K. P. Jayaswal summarises the conclusions of Hindu Scientists on the phenomenon of earthquake from the writings of astronomers and mathematicians who flourished in this country before 600 A. D.

On the causes of earthquake, apart from two Puranic theories, there are these theories of the scientists.

(*i*) *Atmospheric Pressure.*—The upper atmosphere comes into friction with the lower atmosphere of the Earth which causes an earthquake with a roar.

"अनिलोऽनिलेन निहतः क्षितौ पतन् सस्वनं करोत्यन्ये "

XXXII, 2.

The author of this theory was Vasishtha, whose original text is as follows:

" यदा तु बलवान् वायुरन्तरिक्षाऽनिलाहतः
पतत्याशु सनिर्घातो भवेदनिलसम्भवः
तस्य योगान्निपततश्चलत्यान्यहता क्षितिः
सोऽभिघातसमुत्थः स्यात् सनिर्घातमहीचलः॥"

—Bhattotpala, p. 442, Ed. Sudhakara Dvivedin.

(*ii*) The theory of Parasara was entirely different. According to him *earthquakes are produced by gravitation of planets*, when there is a disturbance in their regular courses.

"अर्क-चन्द्र-ग्रहण-ग्रह-विकृतचारजांश्च कम्पानाहुः।"

(*iii*) In addition to the above all the authorities are unanimous in holding that one class of earthquakes is caused by the Elemental Fire. (*iv*) Another class is unanimously stated to be the result of heavy rains, and (*v*) the last class to be the result of internal or elemental water.

Earthquakes are thus divided by the Hindu scientists into four classes. (*i*) *Vayavya* or atmospheric. This is produced, according to the school of Parasara, by the gravitation of planets, while according to the others, by the concussion of the upper and lower air. This is the most dangerous type of earthquakes, which is evident from its duration and extent and the mischief, which I shall presently notice. (*ii*) The *Hautasa* (हौताश) or *Agneya* (आग्नेय), *i.e.*, quakes produced by the internal fire. This is the second dangerous type. (*iii*) & (*iv*) The third and the fourth are the *Aindra* and the *Varuna*, which are produced by excessive rains and floods. The last one is regarded at times as beneficial (*subha*) while the others are of the destructive type (*asubha*).

The *Vayavya* occurs under seven nàmed *nakshatras*,

चत्वार्यर्यमणाद्यान्यादित्यं मृगशिरोऽश्वयुक् चेति
मण्डलमेतद्वायव्यमस्य रूपाणि सप्ताहात्

and its symptoms are noticeable for about a week beforehand. The sky becomes misty, dust rises from the earth to the sky, gales rage breaking trees asunder. The sun's rays become pale and weak (रविरपटुकरावभासी च) This type destroys crops, waters, forests and gardens. It produces the following diseases:—swellings, breathing diseases, madness, fevers, respiratory troubles. It produces economic depression (वणिक पीडा—रणिजां क्रयविक्रयजीविनाश्च व्यथा पीडा). Fine arts and industries suffer. It [generally] occurs in the following countries:—Kathiawar (Saurashtra), Delhi (Kuru), S. Bihar (Magadh), Bundelkhand (Dasarna), Agra and the neighbourhood (Matsya).

The Fiery or Volcanic Type.

The *nakshatras* peculiar to this type are also named:—

पुष्याग्नेयविशाखाभरणीपित्र्याजभाग्यसञ्ज्ञानि ।
वर्गो हौतभुजोऽयं करोति रूपाण्यथैतानि ॥

Its preceding symptoms are:—fall of meteors, fiery appearance of quarters. (दिग्दाह), outbreak of fire with gales. Its effects are loss of clouds, disappearance of water-sheets, international enmity, skin disease, jaundice, etc. It generally occurs in Bhagalpore, Monghyr (Anga), Bactria, Badrinath district (Tangana), Orissa (Kalinga), Bengal (Vanga), Tamil country (Dravida), Orissa Agency (Savara) and Asmaka (W. Malwa). To these Parasara adds Oudh (Ikshvaku), Kullu (Kuluta), Pamirs (Tukhara), Baluchistan (Sibi), Jalandhar Kangra (Trigarta), North Bihar (Videha), etc. According to the elder Garga and other authorities, there are mixed types of quakes, and the types have their definite periods of the day and night—*e.g.*, in the fore part of the day or night the Vayavya quakes take place. In the middle of the day or night, the volcanic ones take place; in the third part the Aindra and in the fourth part, the Varuna. But this theory of time was rejected by Parasara as unsound.

According to Hindu scientists, especially Parasara and his school, there had been continuous earthquakes of a terrible type in India when hills arose and disappeared. It is noteworthy that the Puranic (cosmogony) story of mountains flying from one place to the other has been explained by Parasara as a phenomenon of the early earthquakes, fully recognising that mountains in India rose up due to quake actions.

The subject deserves attention and study at the hands of technical scholars.

IDEALS OF ANCIENT HINDU EDUCATION

The modern age is so far out of touch with ancient Hindu ideals of thought and life that it is now difficult to understand the educational system of ancient India which was the outcome of her system of life and her philosophy. In the *Prabuddha Bharata* (Calcutta, monthly), Dr. Radhakumud Mookerjee attempts an elucidation of the ideals of ancient Hindu education in course of which he says:

There were however in the ancient system of education certain fundamental principles which are of value to all ages and climes. The ancient Indian teacher believed in individual treatment of pupils, in the efficacy of personal touch for which scope was given in the homes of the teachers which operated like schools in those days. It may be described as the domestic system of education and may be compared to small production or cottage ndustry in the economic sphere as contrasted with large production or the factory. Modern universities are like factories providing for mass production in education, turning out standardized products mostly devoid of any special genius. Such a system is based on a radical error which ignores the natural differences of individuals and artificially and mechanically forces them into a class for purposes of a uniform treatment. The absurdity of this position may be understood if a uniform treatment is meted out to patients in a hospital irrespective of differences of their diseases and their remedies. And yet if individual treatment is essential for the diseases of the body of which the causes are visible and even measurable, how much more should it be necessary for a treatment of the defects and differences of mind, intellect and character, which do not lend themselves to any objective treatment? How very difficult is it to achieve the intellectual and moral growth of the tender youths consigned to the care of schools based on classes? It was therefore that ancient Hindu education was carried on as a matter of principle in small residential schools, hermitages, in the solitude of the woods, in sylvan and rural retreats away from the cities. Indeed the entire civilization of ancient India was the product of the forest—rural civilization, and not an urban one.

But India also tried her hand in the modern methods of education when they could apply them. The case of Nalanda is an example on this point. It was run like a modern university but without some of its disadvantages. Nalanda was a regular university town with an enrolment of as many as 10,000 students. But these were all post-graduate students. Admission was very strict. It was dependent on passing a difficult *viva voce* test, as has been stated by the Chinese pilgrim Yuang-Chwang, who studied at Nalanda for seven years in the middle of the 7th century A.D. The majority of applicants for admission were sent away and only a few could get in. In this way even the strength of the University was more than 10,000 students. The number of teachers was also high in proportion to the number of the taught. There were as many as 1,510 teachers delivering in the same period 100 lectures to different classes of students on different topics. Instruction was given in commodious and storied buildings, each the gift of kings. Both royal and public patronage of the University was quite generous and adequate. It had the grant of more than 100 villages from the income of which provision was made by the University for the free board, lodging, bedding, medicine and tuition for its 10,000 students and a numerous staff.

Above all, a system of education must be judged by the quality and quantity of the output. The whole world now recognizes the highest quality of some of the productions of the Sanskrit literature as also Pali and Prakrit literature which will live for all times as complete justification of ancient Indian education and of its ideals and methods.

THE "CODEX SINAITICUS"

Codex Sinaiticus, the earliest known manuscript of the Bible, written 1,600 years ago has, everybody knows, recently been purchased from the Russian Government by the British Museum on behalf of the British people for half a million dollars, certainly a bargain at the price. This piece of news was broadcasted throughout the world, but the wonderful story of the unique treasure is known to the very few. We therefore make no apology in reproducing extracts from an interesting article in the *Indian Witness* by Dan B. Brummitt.

"One day in the summer of 1931 I had an experience in Russia which bridged for me sixteen centuries, and took me back to the days of *In hoc signo vinces* and Nicene Creed. It was all the more thrilling because it could not have happened anywhere else, and recent news from Europe convinces me that it never can happen again. A small party of us were visiting a library; once the Imperial Library, in Leningrad. Since most of the company were either preachers or otherwise related to church life, we had one supreme objective ; we all wanted to see the Codex Sinaiticus; probably the oldest manuscript of the Bible now in the world. After slow wanderings through long galleries crammed with volumes we knew we could not read, we came at last to a room where a little old man incredibly bent and wrinkled, stood by a flat-topped pedestal very much like a small reading desk. As soon as we moved into position, tourist-fashion, the old gentleman, who told us he had been in charge of this treasure for fifty years, carefully removed the wrappings, and stood back.

"There within our reach, like a great family Bible, was this greatest of all the world's book treasure ; a book which has just sold for half a million dollars, and a bargain at the price. The smooth parchment pages were wonderfully clean and fresh and the penwork of the copyist, who had finished his work almost 1,600 years ago, was clearer and more legible than the print of that day's Moscow *News*.

"In a moment my eyes found it difficult to do their duty; I was seeing more than the bold Greek capitals. I was seeing the man who had written the words on a snowy white antelope skin. His had been a labour of love for the Christians of the early part of the fourth century. And I, from a land he could not know existed, was reading the work of his pen in the early part of the twentieth century.

"The story of Sinaiticus is a great story, and can never be too often told. When the copyist wrote, Constantine was Emperor, the first of the Roman Emperors to accept the Christian faith; that same Constantine who thought he saw the Cross in the sky : "By this conquer." It was the time of Nicene Creed; *Athanasius contra mundum*. The long agonies of the days of Christian martyrdom in the arena were almost over. Constantinople had just been founded, and was beginning its sixteen centuries of glory and humiliation, splendour and squalor; battle, siege, and conquest. Now, after a thousand years as capital of a Christian empire, and five and a half centuries as the capital of a Mohammedan empire its glory has departed. Its proud imperial name is changed to Istamboul, and it has the status of a worn-out and decaying seaport.

"As I looked at Codex I was seeing also that indomitable German scholar, another Constantine, the great Tischendorf, whose romantic adventures in his search for discovery and recovery of this very manuscript are among the most fascinating in all the history of Bible preservation. Tischendorf knew, from his studies of Bible manuscripts, that the same Eusebius, Bishop of Caesarea, who has told us a little extravagantly what a noble Christian Constantine the Great was, was commissioned by the emperor to set up a body of scribes who should make complete copies of the holy writings of the Christians. This meant, of course, the books of the Old Testament as well as the New, and apocryphal writings also. The result was the production of perhaps fifty copies of what we now know as the Bible. It was probably the first time that the Book had been treated as a literary unit. The copies were distributed through the empire, being placed in important churches under the care of the bishops and other clergy. But centuries of confusion followed. Already the fierce men of the North were moving on the Roman peace, and sacred books had to share the fortunes of the times. To-day only two manuscripts of those days are in existence. The other is the Codex Vaticanus, which, as its name indicates, is in the Vatican Library at Rome.

" Constantine Tischendorf was a German scholar of ability and persistence. He had already made a name by his brilliant uncovering of the Ephraim manuscript—which is another romantic story. He was sure that somewhere in the world many precious old manuscripts of the Bible must still be hidden away. He sought them out as a modern detective would search for the evidences of crime, following up every slightest clue. One day, ninety years ago, his quest brought him to a Greek church monastery at the foot of Mount Sinai. As he sat by the fire he saw a basket filled with fragments of mouldy old parchment. A monk told him they were to be burned, being the Sinaitic equivalent for junk, and too much in the way. Tischendorf examined this " junk," and his astonishment saw at once that it was part of a manuscript of very great age. He had come to the peninsula in search of early parchments, but here was something older than any he had dreamed of discovering. So little did the monks realize what these irreplaceable pages were that they made him a present of this lot, quite casually.

" He came back to Europe with forty-three pages ; he copied them, described them to his fellow scholars, and determined to get more if and when he could. For years he kept secret the place of his find, and then, after getting the support of Czar Alexander II, titular head of the Greek Orthodox Church, he was able to resume his search. He went back to the peninsula of Mount Sinai twice before he was able even so much as to be sure that any more pages existed. He would have failed, after all, if on his last visit, and at the last moment—for so the story goes—he had not become involved in a friendly discussion with one of the humble monks of the monastery? This man took him to his cell and unrolled before him from a cloth the very pages which Tischendorf had thus far vainly sought. Czar Alexander, that same emperor who freed the serfs of Russia, had financed Tischendorf's later search, and he gave monks of Sinai $3,000 for their ancient property. So the parchment became the chief library and religious treasure of the Russian Empire, and it was placed in the Imperial Library of St. Petersburg.

" In 1914 came the World War, and in 1917 the Russian Revolution. The Codex Sinaiticus stayed on in the library, watched over by a little man who grew to a great age while he kept at his post. And there it was that I saw and handled and wept over it, less than three years ago.

" This parchment contains the whole of the New Testament, and parts of the Old, as well as the apocryphal " Epistle of Barnabas," and other fragments. It is in Greek, written in "uncials," that is, capital letters, without spacing between words, or much punctuation, as we know it, and with many marks of additions and corrections by later hands—some of them written centuries afterwards. That it is one of the first manuscripts to include the whole Bible is probable because we know that before the fourth century, the sacred records existed only as separate books or groups of books, written on papyrus rolls. How it came into the possession of the monks of Mount Sinai nobody can say. It was written probably at Alexandria, the then capital of Egypt, or at Caesarea, on the coast of Palestine.

In the last days of last year (1933) the Codex Sinaiticus passed out of the hands of the Russian Government. It was bought by the British Museum, and the terms of the purchase are well worth telling. The British Government will pay half the price, and the museum will appeal for small private gifts to make up the half a million dollars. The gifts will come, make no doubt of that. Even if it means sacrifice, thousands of British Christians will be glad to share in the cost. To my mind that is far better than if some wealthy individual gave it all out of his swollen superabundance."

THE GERMAN UNIVERSITIES UNDER THE NAZIS

The new regime in Germany has brought about vast changes in age-old institutions of Germany, and German universities are no exception to this. It is necessary that we in India should understand the true significance of these changes ; we are therefore glad to reproduce the following from an article under the above caption in *The Servant of India* (Poona, Weekly) by D. D. Karve:

"All Universities in Germany are maintained by the state and every professor, lecturer and assistant in the various institutions of the University is therefore a state employee. There was no restriction to the admission of either German or foreign students to the University except that they had to show that they had passed the school-final examination of a recognised school in Germany or its equivalent in other countries. In the case of foreigners, a formal permission of the education minister was necessary in addition.

" German University life has always been conspicuous for what is called the ' Lehrfreiheit,' *i.e.*, the freedom of the student to learn any subjects he liked and attend any lectures he fancied. There was no examination at the end of each term and even for a doctorate, the thesis, submitted after a certain number of terms and an oral examination in a certain number of subjects allied to the principal subject, were the only requirements. There were thus no compulsory subjects, no texts prescribed and no written papers. This system encouraged the pursuit of knowledge for its own sake and inculcated the habits of inquiry and research in the mind of a majority of the students.

" As regards the teachers in the University, anybody could become one after satisfying certain conditions. After his doctorate every aspirant for the ' Venia legendi,' *i.e.*, the permission to teach had to carry on original research work on his own account and submit the results of the same to the Faculty of the University under which he wanted to become a teacher. If this work was found to be of a sufficiently high merit the prospective teacher would be asked by the Faculty to deliver a " Probevorlesung" or a kind of trial lecture, in which his powers of delivery, explanation and his mastery over his subject would be tested by his future colleagues. If this also was found satisfactory, he would obtain the permission to teach in the University and would be called a Privatdozent. He would still get no remuneration but would be entitled to receive the fees (each student paid 2·50 marks per weekly lecture per term) from all students who attended his lectures. His further advance to an extraordinary professorship and finally to an ordinary (*i.e.* chief) professorship would depend on the importance of his work (research papers, etc., and ordinarily no University teacher could expect to become an ordinary professor before the age of 45 or 50.

"The internal management of the University was vested in a Senate made up of ordinary professors and representatives of the extra-ordinaries and privat-dozents which divided itself into faculties—philosophy (*i.e.*, art), medicine, theology, law etc. At the head of each Faculty was a Dean elected by the members. The Rector (Chancellor) of the University was elected each year by the members of the Senate from among the ordinary professors by rotation between the different Faculties. The students had not only perfect freedom in the matter of choice of lectures and subjects, but also largely in the matter of their union—political, economic, theological, etc. Thus all the more important political parties from the nationalists to the communists had their student organisations which arranged lectures, demonstrations, etc.

"Since the advent of the 'Dritte Reich' (*i.e.*, the third empire) some fundamental changes have been introduced in the structure and functions of the Universities. In the first instance the political neutrality of the teachers in the University has been completely destroyed and inculcation of patriotic, especially Nazi, ideas in the minds of the students is considered to be an important function of the teachers. The various political unions have been dissolved and there has been established under the supervision of an official of the Senate a students' union which will have the right to send representatives to the Faculties and Senate when questions about the students are discussed. The Universities in Germany have therefore now ceased to be institutions for imparting knowledge only but are centres of active training of a political nature.

"Jews are naturally not allowed to become teachers in the University and even as regards students a very small percentage of that race are to be admitted. Moreover, even if they pass their examinations in law, medicine and other professions, they will not be allowed to practise except with the special permission of the Government (one can imagine, that this will not be given as a general rule).

"The so-called 'Fuhrerprinzip' (*i.e.*, the readership principle), which is the very opposite of the principle of democracy, has been introduced into the Universities. The Leader of the Nazis, or one of his representatives, is to nominate the rectors of the Universities and these, in their turn, are to nominate the deans, the members of the Senate, etc. There are to be no decisions by majority, but the Faculties and Senate are to serve only as advisory bodies to the deans and the rector respectively. These latter have the fullest powers to carry out their decisions irrespective of the opinion of their colleagues.

"The future professors besides being experts in their subjects, must also be either members of the SA, SS, etc. (Nazi auxiliary police) or to have put in compulsory service in one of the numerous works camps (Arbeitslager) conducted by the Government. The Venia Legendi will be granted only for a limited period and may be withdrawn at any time (if, presumably, the political opinions of the person are not agreeable to the higher authorities).

"The total number of students who will be allowed to study at the Universities has been drastically cut down and it is hoped that by this means the unemployment in the ranks of the educated is to be reduced. Students or teachers who held opinions, even slightly different from those held by the men that count, have been ill-treated in many instances by the ultra-nationalist 'Aryans.' According to the new principles, the Lehrfreiheit would in no case include the freedom of expressing approval of anti-Nazi doctrines from the chair or of forming students' unions for purposes other than those approved by the Nazis."

At Home and Abroad

(A Monthly Record of News and Views relating to Schools, Colleges, Universities and other Aeademic Institution.)

Edinburgh University

The Senate of Edinburgh University has resolved to offer Doctorates of Law to both Lord and Lady Willingdon for conferment at the graduation ceremony in June.

A Michigan University Scholar in India

Dr. Lew Erlanson, Professor of Botany, Michigan University, now honorary visiting professor of Botany at H. H. the Maharaja's Science College, is touring high ranges to study the anthropology of forest tribes. Under instructions of the Travancore Government the Superintendent of Archaeology is accompanying her.

Training in Basic Technology

The last session of the Inter-University Conference, Prof. Langley presiding, passed a resolution opining that "basic technological training is best accomplished through universities and should form an increasingly important part of university studies in the relevant faculties and that to enable the universities to perform this function Central, Provincial and States Governments should be requested to give special help to universities. In another resolution the Conference expressed the opinion that as an essential for the degree for technology the basic technological training should be supplemented by training in special industries by means of demonstration plants and later on in factories and workshops.

Dacca University

His Excellency the Chancellor of the Dacca University has nominated Nawab Khawaja Habibullah, Mr. Syed Abdus Salim, Dr. Mohamed Shahidullah and Professor N. M. Bose to the Executive Council of the University for three years.

The Dacca University Students' Union will hold the Annual All-India Inter-University Championship Competitions in Debates, Extempore Speeches, Recitations and Essay-writing by the end of March next. The occasion will provide a unique opportunity for the representatives of the students of different universities and colleges to meet, know and appreciate each other. The competitions, with a few exceptions, are open to the 'bonafide' students, of any College or Hall of a recognized University in India and Burma.

Hooghly College.

His Excellency the Governor of Bengal has, it is understood, promised a donation of Rs. 500 in aid of a fund for the construction of a Common Room in the Hooghly College in commemoration of the coming centenary celebrations in August, 1936. The cost is estimated at Rs. 15,000.

A Notable Donation.

Rai Bahadur Radhakanta Handique, a tea-planter of Jorhat, has made a donation of Rs. 10,000 to the Assan Government for the creation of a permanent building for the Department of Historical and Antiquarian Studies, in Assam, at Gauhati, to be named after his wife Narayani Handique. His Excellency the Governor has accepted the gift and has publicly expressed appreciation of the generosity and the public spirit of the Rai Bahadur who, on a previous occasion, made a gift of Rs. 30,000 to be devoted to the cause of the Assamese language and literature.

Bombay Branch of the Royal Asiatic Society.

The Bombay Branch of the Royal Asiatic Society is finding itself in difficulties and an appeal was made at the annual general meeting recently held for more members. The report of 1933 stated that the period had been one of great anxiety on account of a further fall in membership and, consequently, a fall in revenue. According to the report, the number of members at the beginning of 1934 was 525 against 541 at the beginning of 1933. Attention was also drawn to the necessity of taking measures for preserving the Society's library owing to climatic conditions and constant use. Many valuable books in the library, of which reprints were unobtainable, were in a very bad condition and the number of these books was increasing every year. Attempts had been made to deal with this problem satisfactorily, but these attempts had unfortunately met with no success. The Committee therefore made an appeal for assistance to carry out this essential work. Sir John Beaumont was re-elected President of the Society for the ensuing year.

Vernacular as medium of Instruction.

The last session of the Inter-Universities Conferenee passed a resolution advising that instruction in primary and middle schools should be entirely through the vernacular and at the higher secondary stage in the vernacular wherever possible.

Law Teaching of Students

In a remarkable address to the Law students Dr. Ganganath Jha, Ex-Vice-Chancellor of the Allahabad University, gave an answer to some criticisms made recently on the law of teaching by Sir Shah Mohammad Sulaiman, Chief Justice of the Allahabad High Court and Sir Tej Bahadur Sapru. The admission of students in the law class in large numbers by the Allahabad University, Dr. Jha said, was no crime. Moreover the budget had to be balanced and the Government grant being insufficient, if the University admitted students who applied for admission, it did not do any wrong. As regards efficiency of teaching of the Allahabad University, Dr. Jha referred to his challenge made some years ago when he offered six graduates of his university to compete with any other university, even the University of Oxford. The standard of law course, he said, was the same as in other universities and if students were attracted to the Allahabad University on account of its high reputation the university was not to be blamed for it. Explaining the great rush in the law department, he said, that it was due to the fact that the graduates could not get employment anywhere else and wanted to take law as their profession and the university could not help to check them. As for the criticism that the university was supplying too many lawyers, Dr. Jha said that the duty of a university was to teach all who came to it. Regarding the criticism made that the percentage of the successful candidates in the Allahabad University was abnormally high the ex-Vice-Chancellor said that if the examiners found the questions answered correctly they could not but give high marks to the students. No body could question the selection of examiners. Regarding the efficiency of the law students he was prepared even to challenge the barristers of London inns. He was not in favour of three years' law course as it would not make any remarkable difference.

Indian Historical Records Commission

The Government of India re-appointed the following gentlemen as corresponding members of the Commission for the London centre for a further period of three years: (1) Sir Evan Cotton Kt., C.I.E., M.A., formerly President of the Bengal Legislative Council, (Eastbourne, Sussex); (2) Sir Edward Denison Ross, Kt., C.I.E., Ph.D., Director of the School of Oriental Studies, London Institution (University of London), and formerly Keeper of the Records of the Government of India (London); (3) Sir William Foster, Kt., C.I.E., formerly Superintendent of Records, India Office (London); (4) Mr. W. T. Ottewill, M.B.E., Superintendent of Records, India Office (London). The Government of India have appointed Mr. C. V. Chandrasekharan, M.A. (Oxon.), F.R.Hist.S., Senior Professor of History and Principal, His Highness the Maharaja's College of Arts, Trivandrum, as a corresponding member of the Commission representing the Indian States of Travancore and Cochin, for three years.

Indo-Italian Co-operation in Education.

A correspondent of the Calcutta Daily " Forward " writes:

On the 8th of April next, a Congress of the world-known Montessori Institution will be opened with great solemnity in Rome. Conferences and demonstrations on child-welfare and education will be held on that occasion and Dr. Montessori herself will deliver a course of lectures on " The Child's Deviations," and will expose the latest innovations of her method. Prominent Italian personalities and the whole Diplomatic Corps accredited to His Majesty the King of Italy will form the reception committee of this Congress. The Congressists will be provided with lodging in Rome and will be granted many facilities for visiting museums, old and new monuments of the Imperial City and the marvellous environs of Rome to enjoy some musical entertainments in the Augusteum and Opera House, where season is now in full swing and many other artistic entertainments.

The Congressists will besides be granted the 70 p.c. reduction on Railway fares to and from Rome from any landing port in Italy.

His Excellency Sig. G. Gentile, the great Italian Philosopher, in his capacity of the President of the newly founded Institute, is taking a keen interest in the promising Indian students. Thanks to the ardent sympathies for India of H. E. Professor G. Tucci, Vice-President of the Institute, of Dr. G. Scarpa, formerly the Consul-General in Calcutta, and Sig. Ugo Sabetta, the present Consul-General for Italy, our students are on the way of gaining invaluable experiences of being trained in special lines, cultural, economic and technical, under Italian masters. Mr. Kshitishchandra Banerjee, a talented student of Painting and the best boy of the Italin Seminar of the Calcutta University, has been granted a scholarship of 5,000 lire and 75 p.c. reduction of passage recently and has sailed for Italy to work in the Academy of Fine Arts Florence. This is indeed a very happy augury and while conveying our best thanks to the authorities, we urge our students and University authorities of India to devote more attention to the Italian language, technology and other creative activities of Modern Italy. Dr. Ugo Sabetta, the energetic Consul-General in Calcutta, is all attention to those who seek information and guidance in the matter.

Chemical Research for Industries

The need for greater concentration of chemical research upon industrial development, especially in regard to those industries which may have a particular application to Indian conditions, was stressed by Dr. E. Spencer in his presidential address to the Institute of Chemists (India) in Calcutta.

He suggested that for the present this type of research should have preference over chemical research of a purely academic nature. While the latter had its value in adding to the total of chemical knowledge and in providing a training ground for the students in the higher branch of chemistry, something more was needed, he said, to remove the present unhealthy disproportion between the University output of chemists and the industrial demand for their services. The only way to do this, short of curtailing University activities, was by greater development of existing industries and the creation of new ones.

He referred to the paradox of Indian raw materials going all the way to Europe or America to return again as manufactured products, even against a considerable tarriff barrier. Instances of this were vegetable oils, shellac, manganese ores, monazite sand, etc. The possiblities of some of these had already been discussed in papers read before the society. The technical knowledge and skill required for the development of these industries was not beyond the scope of the Indian chemist, and many established Indian industries had been started with considerably less prospects of success.

Such industries would themselves bring along a host of problems in their train, peculiar to local conditions. As an instance of this might be mentioned the problem of the economic disposal of large quantities of molasses and bagasse produced from the recently increased cane sugar industry. Research would undoubtedly overcome these problems and put these industries on a still sounder basis.

Dr. Spencer then went on to consider in detail the jute and paper industries of Bengal, and showed that even in these well-established industries there was abundant scope for research.

Indian Medical Council

The All-India Medical Council met for the first time since its constitution in New Delhi on March last.

Sir Fazli Hussain, who addressed the meeting, hoped that the Conference would be able to pursue its work and establish standards of education with a view to securing the two-fold objects of the Council, namely, efficiency at home and honour abroad. The Council proceeded with the business of election of a Vice-President. Sir Hassan Suhrawardy and Dr. G. V. Deshmukh were nominated, and the former was elected by a majority. With regard to the election of a Committee of the Council, it was decided that it should be composed of three representatives of Universities, one representative of registered graduates, and the representative of the nominated element in the provincial and central legislatures. Major Bhatia, Dean of the Grant Medical College, Bombay. Dr. Vyas, De Erulkar, Dr. B. C. Roy and Dr. T. Krishna Menon were declared elected members of the Committee.

College and University Teachers' Conference

The ninth session of the All-Bengal College and University Teachers' Conference took place at Faridpur during the Easter Holidays. The Principal of the Faridpur Rajendra College acted as Chairman of the Reception Committee, and Principal Dr. Herambachandra Maitra as President of the Conference, which was largely attended by College teachers from all over Bengal.

Lady Tata Trust Scholarships.

The Lady Tata Memorial Trust was founded and endowed in April, 1932, by the late Sir Dorabji Tata, of Bombay, as a memorial to his wife the late Lady Tata, in order to promote the advancement of medicine by research into the disease of the blood with special reference to leucaemias. Provision is made under this Trust for Research Scholarships, Fellowships, Prizes and grants-in-aid of research work. With the exception of a fifth of the net income earmarked for the encouragement of research by Indians in India or abroad, the rest will be devoted as stated above, and the rewards will be open to candidates of any nationality including India. The Trustees are advised by an Advisory Committee having its headquarters in London, including Continental representatives, and by an Indian Committee in India.

In June 1933 the first four Lady Tata Research Scholarships were awarded. Announcement is now made that four further scholarships of the value of £400 a year each, will be open for award in June 1934 to men or women of any nationality, for research work in the subject of blood diseases with special reference to leucaemias. Each will be tenable for a year from 1st October, 1934, and renewable up to a normal maximum tenure of three years. The scholarships will ordinarily be awarded on a whole-time basis but a candidate holding a part-time teaching post may be allowed to retain this if, in the opinion of the Trustees as advised by Committee, his duties will not prevent him from giving his chief interests and energies to his proposed research work.

Candidates for these scholarships must send their applications in time to be received in London on the 15th April next, addressed to the Secretary, Dr. H. S. Patel, Lady Tata Memorial Trust, Capel House, New Broad Street, London E. C. 2, or Prof. A. Vacha, Calvinstrasse, 27, Berlin, N. W. 40, or the Memorial Trustees, Bombay House, 24, Bruce Street, Fort, Bombay, from whom forms of application may be obtained. Applications which are delayed by special circumstances will be accepted up to the 30th April but in no case later.

Education in Bengal, 1927-32.

A review by the Government of Bengal on the progress of education in the province during the five years ended 1932 states that inspite of difficulties and hindrances, considerable progress was made in several directions, The most important advance was in the sphere of primary education.

During the quinquennium a comprehensive scheme of physical training was worked out and put into operation. Medical examination had shown that only a small proportion of Bengali boys enjoyed normal health.

……

Secondary Education.

Dealing with the secondary education, the review points out that Bengal has the largest secondary system in India. It has 3,126 secondary schools whereas the number of English secondary schools in the rest of British India was less than 4,000 according to the report of the Hartog Committee, in 1926-27. The total number of secondary schools and their enrolment showed an increase during the period under review but there was no increase in the number of middle vernacular schools, for a purely vernacular education is not popular. The increase in the number of high schools was due to the opening of new schools under private management and the raising of middle schools to high school status. There were during the quinquennium 1,076 high schools. The average number of candidates from a high school for the Matriculation Examination of 1932 was only 15·5 and that of the successful candidates only 10·0.

Educational Progress of Different Communities.

The following table indicates the educational progress of the different communities of the province:—

	1921-22.	1926-27.	1931-32.
Europeans	9,443	9.610	9,721
Indian Christians	13,517	13,588	15,934
Hindus—Educationally			
advanced	882,425	823,323	861,034
backward	82,852	344,179	440,054
Mohammedans	880,675	1,140,140	1,437,978
Buddhists	9,565	10,005	13 157
Others	13,664	2,535	5,347
Total ...	1,892,141	2,343,380	2,783,225

Certain communities remained more or less static, while others took tremendous strides forward. The total number of Christians in the province was about 180,000 and the children of school-going age numbered a little over 25,000. Nearly all of them actually received education. The same is more or less true of the "educationally advanced" Hindus. These two communities are educationally almost saturated. On the other hand, the "backward" Hindus are now fully awake to the need for education. For every one of their number at school in 1921, there are now more than 5. The advance of the Mohammedans is almost as startling ; they have nearly doubled their enrolment and the percentage has risen from 3·5 in 1921-22 to 5·2 in 1931-32. It may safely be predicted that any future spread of education in Bengal will be chiefly among those two communities. The progress in the education of Mohammedans may be more accurately measured by the following figures. The proportion of Mohammedan scholars to the total number of scholars is now 51·6 which is not far from 54·8—the percentage of Mohammedans to the total population. Education is spreading fast among the backward classes. The Namasudras and Pods, especially, have taken full advantage of the facilities available and are helping themselves by founding their own schools and providing scholarships for their children. It may be noticed here that the advanced Hindus have lost ground in the primary and secondary stages in which their enrolment was 631,531 at the end of the quinquennium as against 640,309 in 1926-27. The aboriginal races too, especially the Santals, made much progress.

University Education

No further progress was made during the quinquennium in the reconstruction of the Calcutta University on the lines laid down by the Sadler Commission or in the development of the Secondary Education Board. The outstanding feature of the period, so far as Calcutta was concerned, was the appointment of the University Organisation Committee. Their report formed the basis of the financial settlement, which was eventually reached between Government and the University and which, on certain conditions, assured the University of an annual recurring grant of Rs. 3,60,000. This has enabled the University to balance its budget and to make its plans for the future with some degree of stability. At Dacca the most important event was the completion of the Salimullah Muslim Hall, which was constructed at the cost of Government and which provides a residence for Moslem students.

The resolution issued in 1928 commented upon the marked fall in the number of students in the post-graduate classes of the Calcutta University. The number increased from 980 in 1926-27 to 1,483 in 1929-30, but fell again to 1.144 in 1931-32, the decrease corresponding to the period of economic and political troubles. There was a gratifying increase in the number of women students in the post-graduate classes. Another satisfactory feature has been the growing realisation of the importance of the extra-academic activities which University life offers ; greater attention is now paid to the physical welfare and medical examination of the students, and the various athletic activities of the University have been co-ordinated under the auspices of the Calcutta University Athletic Club.

Collegiate Education

No new college was opened during the period, but 4 Anglo-Indian schools adopted the University course, and there are now 33 first-grade and 16 second-grade or Intermediate Arts Colleges, of which 4 are for women. Of these 12 are managed by Government, 21 are aided and 10 unaided. The total number of students decreased from 22,420 to 19,744. Nearly all the colleges shared in this decrease; but the Calcutta colleges naturally suffered less than those in the mofussil, which were more immediately affected by the depreciation in agricultural prices. The difficulties of the college authorities were increased, when Government found itself compelled to suspend the Imperial grant of Rs. 1,29,000 on which private colleges had become accustomed to depend for the purchase and renewal of laboratory and library equipment. Increased rates of fees in all colleges appear to provide the only means of effecting a general improvement in college finances and in normal times would be completely justifiable, but whether at the present time such increase would impose undue hardships and result in decreased roll strength, thus defeating the object in view, is a matter that requires consideration. The percentage of passes in the Intermediate and Degree Examination has again increased. There has been a more general recognition of the value of games and physical exercise, and it is gratifying to learn that more intensive tutorial work is being done in some of the colleges.

Women's Education

The education of women is by far the most important need in India to-day. For an educated mother is the best guarantee of the education of her children, and women will be able to come out of seclusion and make their contribution to the culture and development of the country. "We are definitely of opinion," wrote the Hartog Committee, "that, in the interest of the advance of Indian education as a whole, priority should now be given to the claims of girls' education in every scheme of expansion."

In spite of this, the actual progress is lamentably slow. During the period, boys' secondary schools increased by 302, those of girls only by 19. There were nearly twice as many new primary schools for boys as for girls. For every two more girls who came to school, about five more boys came. The total expenditure on men's education increased by Rs. 18½ lakhs, while women's education had to be content with Rs. 6½ lakhs.

The differences become more marked the higher one goes up the educational ladder. In the lowest class, there are two girls to five boys, but in Class III only one to 12 and in Class IV only one to 16. This means that proportionately fewer girls are being made literate In the primary stage as a whole, there are 3 girls to 10 boys, but in the middle stage only one girl to 24 boys and in the high stage only one to 30. The number of women in arts colleges was only 712 in 1931-32, while the number of men was 20,912.

Girls' primary schools in Bengal are even more inefficient, incredible as it may seem, than the boys' schools. Their number is certainly large, larger than in all the other provinces put together. Out of the 26,682 girls' primary schools in British India in 1926-27, no fewer than 14,612 were in Bengal. But their number is no indication of their usefulness and by every test of efficiency they fail miserably.

Poor lot of School Teachers

On the subject of conditions of service of the primary school teacher, the review says that these are such that the profession can scarcely attract any but those who are driven into it in despair as the last refuge of the unemployed. This is particularly true of the rural districts. Life in the village is not congenial to an educated man ; there are scarcely any prospects, no intellectual stimulus, no cultured society. The pay is not enough to live on in any comfort. The average pay in a school under public management rose from Rs. 11-8 in 1926-27 to Rs. 15-2 in 1931-32, but in private schools it fell from Rs. 8-2 to 6-4. The panchayat union teacher receives only Rs. 10.

The average salary in Bengal is the lowest in all India. The teacher is compelled to find other sources of income to supplement his pittance and 269 of them acted as school postmasters, receiving an additional remuneration of Rs. 6 to Rs. 15 per month. Often, the teacher is a stranger with no attachments to the village. His status is lower than that of any substantial farmer.

Allahabad University

The Allahabad University executive council has selected Pandit Amarnath Jha, Professor of English, to represent the Allahabad University at the forthcoming British Universities' Conference to be held at Oxford in July, and Dr. J. H. Mitter, Professor of Botany, to represent the University at the Third Imperial Mycological Conference to be held in London in September.

The council has decided to adopt a rule by which those junior lecturers who draw salaries of less than Rs. 300 a month and do research work of an outstanding character will be entitled to a special allowance if the expert committee adjudge their work to be of sufficient merit.

The council recently refused the suggestion of the Secretary of the Intermediate Board, U. P., to admit in the B.Sc. class students who had passed the Intermediate in Agriculture. They will be allowed to join the B.Sc. class in agriculture only.

Education Conference in Assam

The Assam Legislative Council discussed at its sitting of March 9, last, a resolution brought by Mr. Bridaban Chandra Goswami recommending to the Government of Assam that an educational conference, consisting of officials and non-officials, be summoned as soon as possible at a convenient place, preferably at Gauhati, to review the present system of education in the province. The resolution was passed after the Education Minister had been assured that the members forming the conference would attend it at their own cost.

Annual Exhibition of Punjab Fine Art Society

The twelfth annual exhibition of Punjab Fine Arts Society was held at the Central Museum, Lahore, from February 19 to March 6. A large number of prizes were awarded for works in various medium by the Society's patrons among whom are His Excellency the Governor of the Punjab, His Highness the Maharaja of Kapurthala, and His Highness the the Maharaja of Patiala. Of those prizes, Mr. Sudhir Ranjan Khastgir was awarded the Maharaja of Kapurthala prize for the best work executed in Indian style. Among other prize-winners were Mr. T. P. Mitra (His Excellency's prize for the best modelling work), Mr. M. M. Ghose, (Society's prize for modelling), Miss Asa Chatterjee and Miss K. Gupta (for gold-work), Mr. D. N. Ghose and Mr. A. N. Mukherjee.

Ourselves

[I. *The late Dr. Pramathanath Nandi*; II. *Indian Medical Council*; III. *Mr. M. R Jayakar*; IV. *Two new Doctors*; V. *Prof. Jirasek of Prague*; VI. *Dr. Ganesh Prasad*; VII. *Italian Scholarship for Bengali Artist*; VIII. *Department of Applied Physics*; IX. *Extension of Affiliation*; X. *New Matriculation Regulations*; XI. *Bronze Portrait of the late Sir Rameschandra Mitter*; XII. *Dates for Engineering Examinations*; XIII. *Proposal for Inter-University Debates from New Zealand*; XIV. *Law Examination Results*; XV. *The Third Inter-Universities Conference*; XVI. *Progress of Education in Bengal*; XVII. *Notifications*.]

I. THE LATE DR. PRAMATHANATH NANDI

We regret to announce the death of Dr. Pramathanath Nandi, M.D., at the comparatively early age of 55. A leading medical practitioner of the city and a distinguished professor at the Carmichael Medical College, he was elected a member of the Senate by the Registered Graduates in 1922 and continued to serve his *alma mater* in that capacity till his death. Dr. Nandi never spared himself when the call of duty came and he worked with a zealous devotion all his own. His dauntless candour and straightforwardness earned the admiration of even those who might not see eye to eye with him in all matters. He was a genuine friend of the students whose interests he was ever anxious to promote. To the needy and the poor he was always ready to lend his helping hand, a quality which endeared him to all. Dr. Nandi's death is a distinct loss to the medical profession and to the University which he served faithfully and well. We offer our sincerest condolences to the members of the bereaved family.

* * *

II. INDIAN MEDICAL COUNCIL

The Indian Medical Council which recently came into existence held its first meeting at Delhi in the first week of March. Our Vice-Chancellor, Sir Hassan Suhrawardy, who has been nominated to the Council by the Governor-General of India, was elected its Vice-President. We offer our heartiest congratulations to Sir Hassan on this fresh recognition of his meritorious work.

The Senate of the Calcutta University and the Graduates and the Licentiates of the province are represented on the Council by Dr. Bidhanchandra Roy and Dr. Kumudsankar Roy respectively.

* * *

III. MR. M. R. JAYAKAR

It will be recalled that Mr. M. R. Jayakar was appointed by the Senate Kamala Lecturer for 1928, to deliver a course of lectures on *Ideals of Hindu Culture.* For reasons well known to the Indian public it has not been possible for him to deliver the lectures so long. He has now written to the University that his hands are full so that it will not be possible for him to prepare the lectures during the next two years. In these circumstances he has requested the University to exonerate him from his obligations. The Syndicate have regretfully accepted Mr. Jayakar's resignation.

• • •

IV. TWO NEW DOCTORS

Mr. Sudhindranath Bhattacharyya, M.A., has recently been admitted to the Degree of Doctor of Philosophy. He submitted a thesis entitled *Moghul relations with the North-Eastern Frontier States of Cooch-Bihar, Kamrup and Assam* which was examined by a Board consisting of Sir Jadunath Sarkar, Sir Edward Gait and Sir William Foster. Dr. Bhattacharyya is at present serving as a lecturer in History at Dacca University. We offer him our congratulations on his well-earned distinction.

Mr. Susilkumar Mitra, M.Sc., who has been carrying on research work in Chemistry under the guidance of Sir P. C. Ray at the University College of Science has just been admitted to the Degree of Doctor of Science. His thesis '*On Thioketonic Easters*' was examined by Prof. Paul Sabatier, N.L., Professor G. T. Morgan, F.R.S., and Professor Robert Robinson, F.R.S. The distinguished examiners were unanimous about the exceptionally high merit of the dissertation and Dr. Mitra deserves special congratulations on so excellent a work.

• • •

V. PROFESSOR JIRASEK OF PRAGUE

Professor Dr. Arnold Jirasek, Chief Surgeon of the Czech University Clinic at Prague will shortly pay a visit to India. On an enquiry from the Consul for Czechoslovakia, Calcutta, the Syndicate have informed the Professor that the University will be glad to invite him to deliver a short course of lectures at the University on some selected subject during his stay in this country. The Consul has further informed the University that the distinguished savant does not expect any remuneration. It is hardly necessary to add that such cultural co-operation is of immense value for a better understanding between the East and the West.

* * *

VI. DR. GANESH PRASAD

Dr. Ganesh Prasad, Hardinge Professor of Higher Mathematics, whose term of office expired on 20th December, 1933, was re-appointed Professor by the Senate in December last for a further term of three years. The appointment was subject to the sanction of Government. Government have intimated to the University their inability to accord their sanction until a Selection Committee has been set up for filling up the vacancy. The matter was discussed by the Senate on 24th March last and it was ultimately decided to accept the recommendation of the Syndicate which was to the effect that the Professor should for the present be appointed till the end of the current session. In the meantime steps will be taken for the constitution of the Selection Committee in accordance with the Regulations, and its recommendation will be laid before the Senate in due course.

* * *

VII. ITALIAN SCHOLARSHIP FOR BENGALI ARTIST.

The Royal Consul General for Italy has intimated to the University that the Italian Institute for the Middle and Extreme Orient, recently constituted in Rome for the cultural co-operation between Italy and the East, has awarded a scholarship of 5,000 Italian lire to Mr. Khitishchandra Banerjee, a young Bengali Artist of great promise. Mr. Banerjee passed the Final Examination of the Government School of Art in 1931 and for two years prosecuted the Italian course at the University classes. He has also acquired a working knowledge of French and German. Mr. Banerjee will join the higher courses of the Royal Academy of Fine Arts in Florence where he has been granted exemption from all fees. He has also been given a reduction of 75 per cent. on his passage by the Lloyd Triestino Line from Bombay and on the Itatian State Railways. The Syndicate have requested the Consul General to convey to the Institute the grateful thanks of the University for this practical encouragement given to one of its students.

* * * *

VIII. DEPARTMENT OF APPLIED PHYSICS

Mr. Chandrasekhar Ghosh, M.Sc., has been appointed by the Senate an Assistant Lecturer in the department of Applied Physics. Mr. Ghosh after a brilliant academic record had worked for some time as a research scholar under the Ghosh Professor of Applied Physics. The appointment was made in accordance with the recommendation of a Selection Committee.

* * *

IX. EXTENSION OF AFFILIATION

The Senate at their meeting held on 24th March, decided to grant extension of affiliation in various subjects to several Colleges in Bengal. The extension in each case is subject to the approval of Government.

Vidyasgar College has been recommended for affiliation up to the B. Com. Standard. The College at present teaches students preparing for the same examination. The regulations for the B. Com. Examination have, however, been recently revised and the list of subjects also has been considerably altered. The Syndicate accordingly thought it desirable that the College should ask for fresh affiliation in the various subjects of study.

Rajendra College, Faridpur, has been recommended for affiliation in Civics up to the I. A. standard.

Loreto House, Calcutta, has been recommended for affiliation in Civics up to the I. A. Standard and in Economics up to B. A. (Pass) standard.

Bangabasi College has been recommended for affiliation in Biology up to the I. Sc. standard. It is interesting to note that this is the first time a College has applied for affiliation in this subject.

Burdwan Raj College has been granted affiliation in Arabic up to the I. A. and B. A. (Pass) standards.

Bankura College has been granted affiliation in Bengali as a second language up to the B. A. standard and in Physics up to the B. Sc. (Honours) standard.

* * *

X. NEW MATRICULATION REGULATIONS

The New Matriculation Regulations were passed by the Senate sometime ago and were forwarded to Government for sanction. The Secretary to the Government of Bengal has now addressed a letter to the Registrar communicating the observations of Government on some of the provisions of the Regulations. At the same time the Secretary has stated that Government "are gratified to find themselves in general agreement with the University on the major issues." We also are glad that this is so. The Regulations have been under consideration of the University and Government for nearly a dozen years. They involve several changes of a far-reaching character. It is hardly possible that there will be complete unanimity on all the issues, but it has been generally agreed that, notwithstanding possible differences of opinion on some questions of detail, the general scheme, as outlined by the University, is sound and is calculated to introduce reforms which will place the system of secondary education on a sounder and more efficient basis.

Government have suggested that the points of difference, as indicated in the Secretary's letter, could best be discussed at a conference which will be attended by the representatives of Government and the University. It has also beeen proposed that a separate conference may subsequently be held to discuss the application or modification of the Regulations so far as girls are concerned.

The Syndicate considered the matter on 23rd March last and accepted the proposal for a Conference. They selected the following six members as their representatives: The Vice-Chancellor, Professor S. C. Mahalanobis, Dr. W. S. Urquhart, Professor Pramathanath Banerjea, Professor Khagendranath Mitra, and Mr. Syamaprasad Mookerjee. The Syndicate further decided to inform Government that it would be desirable to deal with the question of girls' education at the same Conference to which a few women representatives should be added. The Syndicate nominated Mrs. P. K. Ray and Mrs. Tatini Das for this purpose. We also are inclined to think that it would be a mistake to postpone the question of girls' education to a future Conference. The Regulations will in many respects affect the common interests of boys and girls; we cannot divide the problem into two water-tight compartments. Neither will it be desirable to delay consideration of the matter any further.

We trust, as a result of the deliberations of the Conference, the University and Government will be able to come to an agreed solution of a problem which vitally affects our future educational progress. The time has come when we should make a move and the sooner we can do so, the better for every party concerned.

* * *

XI. BRONZE PORTRAIT OF THE LATE SIR RAMESCHANDRA MITTER

The Sir Rameschandra Mitter Memorial Committee has presented to the University a portrait in bronze of the late Sir Rameschandra Mitter, who was the first Indian to act as Chief Justice of Bengal and during his days occupied a pre-eminent position in the public life of the province. The portrait has been prepared under the personal supervision of Mr. Mukul Dey, Principal, Government School of Arts, Calcutta. It has been thankfully accepted by the Syndicate and will adorn the Senate Hall which with the march of time has become a repository of statues, busts and portraits of eminent men, scholars, administrators and benefactors, irrespective of caste, creed or colour.

* * *

XII. DATES FOR ENGINEERING EXAMINATIONS

The commencing dates for the next I.E. and B.E. Examinations have been fixed as follows:—

I.E. (Sec. A) and B.E. (Professional) }—9th July, 1934.

I.E. (Sec. B) and B.E. (non-Professional) }—17th July, 1934.

* * *

XIII. PROPOSAL FOR INTER-UNIVERSITY DEBATES FROM NEW ZEALAND

The University recently received a letter from the New Zealand National Union of Students' Debating Committee enquiring as to the possibility of obtaining co-operation and support in arranging Inter-University debates with a representative New Zealand University Team. The committee expects to send a team of two experienced public speakers for the purpose which will visit Indian Universities during the months of October and November 1934. The debates, it has been suggested, should be open to the public and an admission fee should be charged. An enquiry has been made if it will be possible for the Colleges to guarantee £4 10*s*. for each debate, the balance being met by the members of the team. Alternatively, it has been asked if it will be possible to guarantee any particular share of the proceeds of admission. The members of the team propose to give special lectures illustrated from what has been described as probably the finest collection of lantern slides in New Zealand.

The Syndicate have decided to issue a circular letter to the Colleges in Calcutta, asking for their suggestions as to the possibility of giving effect to the proposal. A copy of the letter has also been forwarded to the Y.M.C.A. for any action they may consider it possible to take. The New Zealand Committee has also been informed that if the team visits Calcutta, it should come between the middle of November and the middle of December, as the University will remain closed for the Pujah Vacation during October and the first half of November.

The usefulness of such Inter-University debates will be recognised by all and we hope it will be possible for the University and the Colleges to organise them in a befitting manner. We are, however, doubtful if the proposal for charging an admission fee will prove an attractive one.

* * *

XIV. LAW EXAMINATION RESULTS

The results of the Law Examinations are analysed in the following table :—

	No. of candidates.	1st Class.	2nd Class.	Percentage.	Last exam.'s percentage.
Preliminary	556	21	279	64·1	57·5
Intermediate	468	15	309	80·1	61·1
Final	592	30	317	80·5	40·9

* * *

XV. THE THIRD INTER-UNIVERSITIES CONFERENCE

The Third Inter-Universities Conference held its sittings in Delhi on March 6th, 7th and 8th. The Conference was opened by H. E. the Viceroy and was presided over by Mr. G. H. Langley, Vice-Chancellor of the Dacca University and Chairman of the Inter-University Board for the current year. The detailed resolutions passed at the Conference have not yet reached our hands though the proceedings were published in the news papers at some length. The resolutions, as far as we have been able to follow, are more or less of a general character. They could not but be so. Problems of University reconstruction vary so widely in different provinces that it would be next to impossible to formulate a uniform scheme and prescribe one infallible remedy for all our evils. A Conference like this is however extremely useful from some points of view. It affords us ample opportunities of exchanging our views on important matters of educational policy. It makes us realise that educational reconstruction is not the special need of any particular province but is one of the crying needs of the country as a whole. It provides us with an intimate knowledge of the difficulties with which other provinces have been confronted, of the manner in which they have succeeded to solve them or failed to overcome them. Such a frank exchange of opinions is of immense practical value. It appears there was general agreement on one line of reconstruction and that was the remodelling of the system of secondary education. A general resolution was adopted urging the immediate necessity of raising the standard of high schools. It was also felt that at the end of their school career, there should be institutions of varied types providing for a special vocational training, so that the students may be in a position to divert their energy in different directions instead of being compelled to pursue as at present the same uniform and unvaried literary course. It is not for the first time that such a view has been expressed but unfortunately no tangible results has as yet been achieved.

We know of people who are alarmed at the rapid growth of University education in this country. We do not share that view for we do not consider the number of students receiving University education (*viz.* 105,000 in 1932) is at all excessive when we bear in mind the vast area of this country and its numerous population. Indeed from that point of view, the number is undoubtedly small. At the same time we recognise that the system of education should be so re-organised as to be varied in type and properly adapted to the changing needs and conditions of the country. The fact that an increasing number of students is still anxious to enter the portals of the University shows the anxiety of the guardians to provide their wards with some educational equipment however defective. The time has now come for giving effect to the resolutions which conferences like the one under discussion pass with so much readiness. What is wanted is not curtailment of educational facilities, but more and better education. It is for Government to take the lead and help in the establishment of special types of educational institutions in different parts of the province. Conferences and resolutions alone will not carry us far.

The Conference passed many other resolutions affecting University administration and re-organisation. One related to the possibility of the Universities acting in greater co-operation in the matter of higher technological training. The question of unemployment among the products of the Universities also came up for discussion but we are afraid the Conference cannot claim to have made any notable contribution towards its solution.

We hope to refer to the other resolutions when the proceedings are available.

* * *

XVI. Progress of Education in Bengal

The Eighth Quinquennial Review on the Progress of Education in Bengal contains much that is interesting and instructive. It is impossible to discuss here all the figures quoted in the review and to examine all the conclusions arrived at by the two experts employed by the Government of Bengal. We shall, therefore, content ourselves with quoting some of the most important findings without any comment or criticism. It appears from the figures so carefully culled by the official experts that there has been an all-round decline of students of all communities in the collegiate stage. During the five years from 1927-1932 the Arts Colleges in Bengal suffered a decrease of 11·9 per cent. in their roll strength and the professional Colleges experienced a still larger decline in their clientele, *viz.*, 17·6 per cent. This decline is not confined to the Law Colleges alone. We may have too many lawyers, but we could certainly do with more physicians. But even the Medical Schools and Colleges seem to have been affected by the general economic depression.

It is to be noted that the number of students belonging to the educationally advanced Hindus has undergone a steady decline in all stages. If we make allowance for the phenomenal increase in the number of girl pupils at the primary and the secondary stages, this decline will seem all the more striking. " On the other hand, the 'backward' Hindus are now fully awake to the need for education

For every one of their number at school in 1921 there are now more than 5. The advance of the Muhammadans is almost as startling ; they have nearly doubled their enrolment and the percentage has risen from 3·5 in 1921-22 to 5·2 in 1931-32. It may safely be predicted that any future spread of education in Bengal will be chiefly among those two Communities." This is quite satisfactory, but there is a fly in the ointment as the reviewers observe. "In Bengal literacy instead of spreading is, in fact, dwindling." "The fact is that most of the bhadralok classes attend secondary schools from the beginning and become literate ; the backward classes and Moslems constitute the bulk of the pupils of primary schools and they do not become literate." The Primary Schools in Bengal are far from satisfactory and the inspectorate is not efficient either.

The reviewers write, "We have schools which are not likely to make pupils literate; and secondly, we destroy whatever chance of literacy there may be by a system of teaching that is equivalent to a system of neglect." "The inspector is regarded by the teacher as an enemy come to spy out the land, to criticise, not as a friend to appreciate and encourage. This is the result partly of the hurried nature of the inspection, partly of a bad tradition, partly of the lack of proper understanding of their functions by the Inspectors themselves." They further add—"we find that Bengal spends the smallest percentage on primary education, that the contribution by public bodies to the total primary expenditure is lowest in this province, that the expenditure per head of the population is lowest, the expenditure per school is the smallest, the expenditure per scholar is the least, the average fee is the highest."

The High Schools are not better financed although Bengal possesses the largest number of secondary schools. "About half of all the high schools in Bengal receive no grant from public funds." "The most noteworthy reform has been the use of the vernacular since 1930 as the medium of instruction and examination in all classes below VII." At present a Middle school in Bengal serves an area of 46 square miles. "The average number of pupils per high school in 1926-27 was only 238 in Bengal." "In one division alone there were half a dozen high schools with less than 100 pupils each and one with only 75."

We are told that there is considerable wastage so far as Muhammadans are concerned. "The forces that retard the progress of education of the Muhammadans still remain the same. They are the general apathy—not antipathy of the Muhammadans—to the culture which a liberal education, such as is imparted in ordinary schools gives, the scarcity of Muslim-managed high schools " and " the preference shown by Moslem guardians for special institutions like maktabs and madrasahs." " The Moslems are well represented on the inspecting branch, but the number of teachers in secondary schools and specially high schools is inadequate. No direct appointment to the general posts of Subdivisional Inspector, sub-inspector, assistant head masters of Government schools and normal schools and English vernacular teachers, in any division, is ordinarily sanctioned if the strength of the Muhammadan educational officers in the division is below 45 per cent. of the total."

The next important item is that relating to the Text Book Committee. For lack of funds the appointment of a whole-time reader and secretary and remuneration to ordinary and co-opted members for reviewing books could not be provided for. " No attempt was made to introduce new or better books " for primary schools and maktabs. " During the period out of a total of 5,692 books received by the Provincial Text-book Committee 3,608 were considered and 1,176 approved." " Government expenditure " (on education), we are informed, " has both absolutely and relatively declined."

* * *

XVII. NOTIFICATIONS.

(i) *Mokshadasundari Gold Medal, 1934 and Nalinisundari Gold Medal, 1934.*

The *Mokshadasundari Medal* for 1934 will be awarded for best essay written in Bengali by a lady graduate of this University on the subject—

" Sir Asutosh Mookerjee " or " Yavan Haridas."

The *Nalinisundari Medal* for the year 1934 will be awarded for the best poem written in Bangali by a lady graduate of this University on the subject—

" Chitorgarh " or " Tajmahal."

Every candidate for each of the two aforesaid medals shall be required to submit not later than 30th November, 1934, an essay or a poem, as the case may be, on the subjects specified above to the Controller of Examinations under a distinguishing motto. The name of the candidate must also be forwarded at the same time in a sealed envelope with the motto outside.

(*ii*) *Indian Police Service.*

The attention of students is drawn by the Director of Public Instruction, Bengal, to the advantages and prospects of a career in the Indian Police Service, particulars of which are given below:—

The monthly rate of pay (subject to revision) in the junior scale rises from Rs. 350 to Rs. 700 in the fifteenth year with an efficiency bar at Rs. 550 in the ninth year. The senior scale begins from Rs. 650 in the 6th or any earlier year in which an officer comes under the senior scale and goes up to Rs. 1,350 in the 26th year. These include however the posts in the time-scale which cover the appointments of Assistant Superintendents of Police and Superintendents of Police. Besides these, there are a few appointments above time-scale which includes posts in the selection grade of Superintendents, Deputy Inspectors-General of Police, Calcutta, Commissioner of Police, Calcutta, and Inspector-General of Police, Bengal, their monthly rate of pay rising up to Rs. 1,450, Rs. 2,150, Rs. 2,500 and Rs. 3,000 respectively.

All officers enter on the "junior scale," but when they attain certain posts of higher responsibility, they are classed as coming under the "senior scale" and draw the basic pay thereunder so long as they hold such posts (whether officiating in them or appointed substantively to them). Travelling and other allowances are admissible under the Fundamental Rules. Officers are allowed leave under the Fundamental Rules. Leave cannot be claimed of right. An officer retires at the age of 55 years, but becomes eligible for the full retiring pension, which is Rs. 7,000 per annum, on completing 30 years' qualifying service. Besides the ordinary pension, an additional pension is also given for holding certain high appointments which involve a high and a marked degree of independent *administrative and professional* capacity.

Admission to the service is dependent on the results of a competitive examination held in the second half of each year. In order to secure admission, to the examination, candidates must fulfil the following conditions: They must (*i*) be male British subjects of Indian domicile; (*ii*) be of good physique and free from any physical defect; (*iii*) be between the ages of 21 and 24 ; (*iv*) hold a University degree or have passed the Cambridge School Certificate Examination ; and (*v*) appear before and be passed by a Selection Committee as suitable in all respects for appointment to the service.

These conditions are, however, subject to such additions and alterations as may be deemed necessary by the Public Service Commission from year to year. The rules and syllabus of the examination are issued each year about May, and may be obtained from the Chief Secretary to the Government of Bengal, to whom all communications with regard to the examination should be addressed. The candidates selected by the Selection Committee will be examined in the following subjects:—

(*Section A—To be taken by all candidates.*)

(1) English. (2) Geography. (3) Indian History. (4) Elementary Mathematics. (5) General Knowledge. (6) There will be a *viva voce* test in which marks will be awarded.

(*Section B—Candidates are allowed to take up not more than two of the subjects named below.*)

(7) Sanskrit. (8) Arabic. (9) Persian. (10) Latin. (11) French. (12) Physics. (13) Chemistry. (14) Botany. (15) Zoology. (16) Higher Mathematics. (17) Political Economy. (18) English Language and Literature. (19) Constitutional Law, (20) Criminal Law and Procedure. (21) British History.

(*iii*) *Royal Society for the Encouragement of Arts, Manufactures and Commerce.*

Under the will of the late Thomas L. Gray, the Royal Society of Arts has been appointed residuary legatee of his estate for the purpose of founding a memorial to his father, the late Thomas Gray, C.B., who was for many years Assistant Secretary to the Board of Trade (Marine Department). The objects of the Trust are "The advancement of the Science of Navigation and the Scientific and Educational interests of the British Mercantile Marine." The Council now offer the following prizes.

A prize of £100 shall be awarded to any person who may bring to their notice an invention, publication, diagram, etc., which, in the opinion of the Judges appointed by the Council, is considered to be an advancement in the Science or Practice of Navigation, proposed or invented by himself in the period 1st January, 1929, to 31st December,

1934. Entries which have already been considered by the Judges in the years 1929-33 are not eligible for further consideration unless they have since been materially modified. In the event of more than one such improvement being approved, the Council reserve the right of dividing the amount into two or more prizes at their discretion. Competitors must forward their proofs of claim on or before December 31st, 1934, to the Secretary, Royal Society of Arts, John Street, Adelphi, W. C. 2.

Another prize of £100 will be awarded for an essay on the following subject:

1. The carriage of heavy ore cargoes. Do such cargoes call for special treatment in ship construction, or alternatively should a special freeboard be assigned ?
2. Discuss deck and side openings and the dangers which may arise from defective means of closing and protecting them. Make any suggestions for increasing safety and protection. Candidates are expected to deal with both sections, and special consideration will be given to opinions based on personal experience.

Competitors must send in their essays not later than December 31st, 1934, to the Secretary, Royal Society of Arts, at the above address. The essays must be typed in English. They must be sent in under a motto, accompanied by a sealed envelope enclosing the author's name, which must on no account be written on the essay. A breach of this regulation will result in disqualification. Both competitions are open to persons of any nationality, but, in the case of the Essay Competition only, competitors must be past or present members of the seafaring profession. The Judges will be appointed by the Council. The Council reserve the right of withholding a prize or of awarding a smaller prize or prizes, if in the opinion of the Judges no suitable invention or essay is submitted. The Council also reserve an option on the copyright of the successful essay or essays, but do not claim any rights in respect of any invention to which a prize may be awarded.

* * *

A CORRECTION.

An unfortunate error crept in the title of the frontispiece of our last issue (March, 1934). The correct title should be *Bṛhannalā* and *Uttara* instead of *Bṛhannalā and Arjuna.*

THE CALCUTTA REVIEW

MAY, 1934

CONTENTS

PAGES

The Pact of Rome: A Turning Point in World Politics ... 151
Taraknath Dss, M.A., Ph.D.

The Establishment of the Fort William College ... 160
Prakash Chandra, M.A., LL.B., Ph.D. (London)

An Aspect of Modern Poetry 172
N. N. Chatterjee, M.A.

Three German Sociologists 186
Dr. Heinz Nitzschke, Dr. Phil. (Leipzig)

The Charter of Al-Madinah 197
S. Sharafu-D-Din, M.A., B.L.

OXFORD BOOKS

A NEW BOOK BY BERNARD SHAW

TOO TRUE TO BE GOOD

VILLAGE WOOING

ON THE ROCKS

These are the three new Shaw plays published in one volume which no lover of Shaw's works can afford to do without reading. Issued with prefaces in the Standard Edition of Shaw in cloth and gold. Price 5s. 3d.

Also

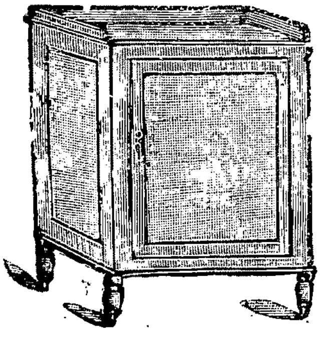
PROBLEMS OF RURAL CONSTRUCTION IN INDIA

By F. M. de MELLO

A brief but masterly survey of the many-sided problems of rural reconstruction in India. Price Re. 1.

OXFORD UNIVERSITY PRESS

Mercantile Buildings, Calcutta



K. C. PAUL & CO.

258-16, UPPER CIRCULAR ROAD
CALCUTTA

FOR FURNITURE DOORS, WINDOWS, LABORATORY FITTINGS, etc., etc.

RING UP: BURRABAZAR, 339

PAGES

Modern Science and Spirituality 206
Anilbaran Roy, M.A.
Dynamic Idealism 214
Frank C. Bancroft
Conversions and Reconversions to Hinduism during Musilm Rule 218
Sri Ram Sarma, M.A.
"University Settlement": Its Lessons for India ... 223
Sasadhar Sinha, B.Sc. Econ., Ph.D., Econ. (London)
College and University Education 225
Dr. W. S. Urquhart, M.A., D.L., D.Litt., D.D.
Secondary Education in Bengal 230
Khagendranath Mitra, M.A.

Miscellany 239
Reviews and Notices of Books 244
Gleanings 249
At Home and Abroad 256
Ourselves 264

OPINION

of

SRIJUT RABINDRANATH TAGORE

The reproduction of a photograph of mine done by the Indian Photo-engraving Company has given me great satisfaction,

Rabindranath Tagore

June 18, 1927

The Indian Photo Engraving Co.,

Process Engravers and Colour Printers

217, Cornwallis Street, Calcutta

Telephone—B. B. 2905. Telegrams—'DUOTYPE,' Calcutta.

THE

CALCUTTA REVIEW

PUBLISHED BY CALCUTTA UNIVERSITY

CALCUTTA UNIVERSITY LIBRARY
Sec. No.........
Book No.........

THE PACT OF ROME : A TURNING POINT IN WORLD POLITICS

By DR. TARAKNATH DAS, M.A., PH.D.

I

MARCH 17, 1934, will be regarded as one of the most significant dates in the history of Italian Foreign Relations. On this date Signor Mussolini, Chancellor Dollfuss of Austria and General Gombos, the Prime Minister of Hungary, signed a Three-Power Pact—the Pact of Rome—which has been characterised as " an alliance of Italy, Austria and Hungary. Last year when the Four-Power Pact was signed by Italy, Great Britain, Germany and France, it was hailed as a great victory of Italian diplomacy and success of personal leadership of Signor Mussolini in the field of international politics. But the original draft of the Four-Power Pact had to be modified, owing to French insistence on bringing it into harmony with the League of Nations. In actuality the Four-Power Pact is of no vital importance ; because it cannot be easily invoked in settling difficult problems of European politics. However the Pact of Rome is a decided victory of Italian diplomacy ; because it established Italian political leadership in Austria and Hungary.

The Pact of Rome contains three distinct protocols. The first protocol is of a political character. It has been characterised as an alliance ; but at least it is a consultative pact of very far-reaching character between Italy, Austria and Hungary ; and it goes into immediate effect. The premable and the text of the pact are as follows:

> " The three heads of the governments of Italy, Austria and Hungary animated by the intention to aid the maintenance of peace and the economic restoration of Europe, on the basis of respect for independence and rights of every state ; persuaded that collaboration between the three Governments in this sense can establish real premises for wider co-operation with other States; undertake for the achievement of the above-mentioned objects:
>
> " To concert together on all the problems which particularly interest them and also on those of general character with the aim of developing, in the spirit of existing Italo-Austrian. Italo-Hungarian, and Austro-Hungarian treaties of friendship based upon the recognition of the existence of their numerous common interests, a concordant policy which shall be directed towards effective collaboration between the European States and particularly between Italy, Austria and Hungary. To this end the three Governments will proceed to common consultations each time that at least one of them may consider this course opportune."

The text of the pact is so general that the expression " effective collaboration " may mean anything. However the true significance of this pact should be estimated from the speech of Signor Mussolini, delivered in the Opera House of Rome on the 18th of March (the day after the signature of the Pact), before the Second Quinquennial Assembly of the leaders of the Fascist regime. In this speech, he made it clear that Italy will support Austria in every possible way to maintain her independence. He said:

> " Directly the war (the world war) was finished we pursued a policy of friendship with Austria with a view to preserving her integrity and independence. We were alone in that policy for a long time. When things took a dramatic turn the others woke up, but we shall continue our original line of conduct. *Austria knows that she can count on us to help her defend her independence.*"

This means that both England and France and possibly other Powers are in agreement with Italy regarding the question of preserving Austrian independence ; and those Powers have agreed that Italy should take the leadership in this question. One may say that Signor Mussolini, by signing the Pact of Rome and by his declaration quoted above, served a definite notice to Germany that any overt act on the part of Germany threatening Austrian independence will not be tolerated by Italy as well as Hungary and other great Powers.

From the speech of Signor Mussolini it becomes clear that he has given definite assurance to General Gombos that Italy will champion the cause of the revision of the existing treaty by which Hungary has lost certain portion of her Magyar-speaking territories to the members of the Little Entente—Czecho-Slovakia, Jugo-Slavia and Roumania. He said:

> "Hungary has found in Italy the greatest comprehension of her aspirations. Hungary isolated and despoiled of essentially Magyar territories, demands justice. She asks that the promises and the engagements of the peace treaties be kept. The Hungarian people deserve a better fate."

The spirit behind the political protocol of the Pact of Rome can be understood from the following comments published in the Italian Press which generally echoes the views of the Government. The *Popole di Roma* says:

> "Austria has regained the consciousness of historic mission. She knows that she has still a future and her own road to travel. She has definitely emerged from the state of minority in which her condition of weakness at home and lack of friends abroad have kept her. *From now onwards there will be no longer an Austrian foreign policy, but in all problems which particularly interest Italy, Austria and Hungary there will be a great Italio-Austro-Hungarian policy.* This seems to us to be the salient point of the present agreement and the starting point in an entirely new era in the history and policy of Danubian countries."

From this it becomes apparent that the political protocol of the Pact of Rome creates a new bloc of Powers—Italy, Austria and Hungary—in the Danubian area. It will follow a common foreign policy as the Little Entente Powers do. But Signor Mussolini has declared that "the protocol does not preclude more ample collaboration with other countries." Furthermore Signor Gayda, writing in the semi-official *Giornale d'Italia* says:

> "No new situation is created by the agreement. The continuity of Mussolini's policy is reaffirmed. It does not constitute the formation of a new block. It follows the policy long advocated by Italy at Geneva. There is no intention of isolating Austria and Hungary from general Danubian problems."

To be sure the preamble of the protocol indicates that the agreement between the three states—Italy, Austria and Hungary—will "*establish real premises for wider co-operation with other states*; but as a matter of fact, none of the members of the Little Entente nor Germany will find it possible to subscribe to the Pact of Rome for the solution of Danubian problems unless they agree to accept the policy of Italy, Austria and Hungary. (It may be said that Italy, as the dominant factor, will determine the policy.) On this point the *Times* (London) of March 19, 1934, in its editorial entitled "The Rome Protocols," makes the following significant comments :

> "The Italo-Austro-Hungarian agreement is not exclusive in its purpose, although, as our Rome correspondent says, the members of the new club have provided themselves with plenty of rules for black-balling of potential candidates......"

From a careful study of the speech of Herr Hitler delivered in Munich on the 19th of March, as reported in the *Times* of the 21st, it becomes clear that the aim of the German revolution will not be completed "*until the unification of the German people was complete.*" This means that Germany has not given up her aim of eventual Austro-German union. The press comment on the Pact of Rome, so far published in Germany, is not enthusiastically in its favor. Dr. Bensh supports Signor Mussolini's idea of Austrian independence but does not approve the Pact of Rome. The *Prager Press* and other papers from Little Entente countries are suspicious of the ulterior motive behind the pact. Bulgaria, as the *Mir* points out, welcomes Signor Mussolini's championing the revision of the Peace Treaty and acknowledges that Rome has become an important centre regarding the Balkan politics. It is the general impression that this political protocol of the Pact of Rome is a check against German aspirations for absorbing Austria and at the same time a counterpoise to the political influence of the Little Entente and thus directly affecting France and her allies.

The second protocol is economic in character and it is based on the principles contained in the Danubian Memorandum presented by Italy under the date of September 29th, 1933, and in harmony with the spirit of the decisions taken at the Stressa Conference. The text of the Second Protocol is as follows:

> "By Article I, the three Governments undertake to extend the scope of the accords already in force by increasing the facilities for reciprocal export and thus exploiting the complementary nature of the

> respective national economies. To this end new bilateral accords will be concluded before May 15.
>
> " Under Article 2 steps will be taken by May 15th at latest to overcome the difficulties felt by Hungary from the fall of the prices of grain.
>
> " Article 3 declares that bilateral accords will be made at the earliest possible date to facilitate and develop transit traffic through the Adriatic ports.
>
> " Article 4, sets up a permanent committee of three experts to follow the course of economic relations and to formulate concrete proposals for the development in the spirit of the protocol."

The third protocol supplements the second one and emphasises that before the 15th of May lists will be made for products which will receive special customs facilities and special concessions. It is understood that arrangements are being made so that Italy will allow Austria special privileges in the ports of Trieste and Fiume for export and import purposess. This is bound to hurt German ports of Hamburg and Bremen. It may on the other hand stimulate British export of coal to Austria. However the *Times* (London) of March 19, comments editorially that " Signor Mussolini must understand very well that even a much freer exchange of goods between Italy and the two Danubian States cannot restore prosperity unless the other Central European countries also come in with lowered barriers of trade."

II

The immediate effect of signing of the Pact of Rome will be bitter disappointment among a section of Geman statesmen who counted on full collaboration and eventual alliance between Germany and Italy. However Germany, under the present situation of world politics, will not be in a position to take any action against Italy. Furthermore she needs Italian support in her claims for her armament programme. In fact Signor Mussolini, the day after the signing the Pact of Rome, made a declaration in supporting German claims for re-armament. He said :

> " The armed states which were not disarming were not executing the fifth part of the Treaty of Versailles and they could not logically oppose the practical application of that parity of rights which was recognised to Germany in December, 1932. There were no alternatives. To claim to hold eternally disarmed a people like Germany

> was a pure illusion which would not be borne out by facts unless it was proposed to stop by force the eventual armament of Germany. But that would mean war......... and the lives of millions and the whole destiny of Europe.
>
> "Signor Mussolini suggested the need for recognising the German claims to re-armament with regard to effectives and defensive material on the basis of the signature of a convention proposed by Italy which would re-establish among European Powers, both great and small, that atmosphere of understanding, without which Europe is precipitating itself into darkness." (*Manchester Guardian*, March 19, 1934.)

Signor Mussolini's above declaration has various significance of extending support to Germany and opposing France on matters of disarmament. Signor Mussolini's attitude to Germany is not merely due to justice of the German claim, but it helps Italy in safeguarding her interests. By supporting Germany's claim to maintain para-military organizations of the type of Storm Troopers which, according to France, have great value as military effectives, Italy maintains her position regarding her Fascist Militia. Furthermore moderate increase of military power of Germany becomes a check against the superiority of French military power and that of her allies. If Germany, supported by Italy and probably by England, maintains her claims for re-armament, then there will be a serious tension between France and Germany; and on that occasion Italy, like England, will be able to play the rôle of a mediator.

One must not forget that although the Franco-Italian relations are not as tense as it was a few months ago, there are many problems yet to be solved between the two nations. In this connection one should take into consideration what Signor Mussolini has to say regarding Franco-Italian relations of to-day and Italian expansion in Africa and the East. Il Duce has declared on the 18th of March:

> "With France, our general relations have improved, but it must be said that none of the problems, large and small, which have existed for 15 years has been solved. I must add, however, that the moral atmosphere is improved and that this must be considered a favorable condition for future developments."

The question of naval parity between Italy and France is one of the most important disputes between these two nations; and the other questions in dispute are (1) status of the large Italian-speaking community in the French Protectorate of Tunis, and (2) the rectification of the frontiers of Italian territories and French colonies in North

Africa. Of these three questions, it seems that at the present time Signor Mussolini places greater importance on the last two. This is evident from the following passage of his recent speech:

> "There must be no misunderstanding upon this centuries-old task assigned to this and future generations of Italians. There was no question of territorial conquests—this must be understood by all both far and near—but of a natural expansion which ought to lead to collaboration between Italy and the peoples of Africa and the East. Italy could above all civilise Africa; and her position in the Mediterranean gave her this right and imposed this duty on her. She demanded no privileges and monopolies, but did not want earlier arrivals to block her spiritual, political expansion."

Signor Mussolini really gave notice to the world that Italy will follow the policy of "peaceful penetration" in Africa and expand economically, politically and spiritually in Africa, without immediately annexing some sections of Africa. In this connection, one may remember that since the World War, Britain has ceded to Italy the territory of Jubaland and used her influence over Egypt to grant Italy sovereignty over the oasis of Jerabub. Furthermore through British support Italy has secured equal status to the British in the International zone of Tangier. Therefore it is clear that the next objective for Italy is not only the solution of the Franco-Italian problems in Africa but further expansion in Africa. The diplomatic correspondent of the *Daily Telegraph*, commenting on the Italian demand writes:

> "I should fancy, however, that Signor Mussolini was looking further afield than Tunis, more specially in the economic field. He is probably eager to secure new outlets in Africa for Italian emigration and enterprise and an assured share in the raw materials available there of which Italy has great need. This need is presumably responsible for the Duce's reference to Asia as well as Africa." (*Daily Telegraph*, March 19, 1934.)

So long as Italy follows anti-French (pro-German) policy, France will not be willin g to extend her support to Italy in securing eastward or southward expansion. France may be willing to accommodate Italy in Africa and in the East, provided Italy is willing to follow a policy which will be agreeable to French security. If Italy thinks that she will be able to extract concessions from France by using German pressure, then the ultimate and determining factor will be British attitude in such an issue. So far there is something like an Anglo-Italian understanding on various problems ; but it is not conceivable that the present National Government of Britain would agree to adopt any programme of action which would mean coercing France by a joint action on the part of Britain, Italy and Germany.

Germany accepts the outcome of the Pact of Rome, because she is powerless to oppose it, at the present time. But she will, in course of time, assert her position in Central Europe either by unmaking the Pact of Rome or by creating a new alignment of Powers. It is quite apparent that until the successful conclusion of the plebiscite in the Saar, Germany must preserve her friendly relations with Italy and Great Britain. Furthermore, Germany cannot afford to do anything by which she might lose support of Great Britain and Italy regarding her present programme of re-armament. While concentrating on these immediate issues, she is already busy in creating a German bloc of Powers. The signing of a pact between Germany and Poland, and Germany's efforts to establish most cordial political and commercial relations with Jugo-Slavia are mere indications. In this connection one should notice that two days after the signing of the Pact of Rome General Göring, the Premier of Prussia, gave an interview to one of the correspondents of the *Le Jour* of Paris, pleading for a *Franco-German rapprochement.* " He is reported to have concluded the interview with these words: " *Do you think that there is a single Power in the world which could resist the will of France and Germany combined?* " The *Times* (London), March 21, 1934. There was a time when some French statesmen discussed with German leaders about the possibility of a Franco-German-Russian understanding; but fearing an Anglo-German-Italian combination against France, France has decided to be in closest possible relation with Russia, while attempting to revive the Anglo-French Entente. Therefore General Göring may not immediately have much success in his very interesting programme of Franco-German rapprochement.

The signing of the Pact of Rome has not solved the problems of Central Europe. It is the beginning of a new era in European diplomacy. It may be the beginning of a new era for co-operation among nations or may serve as an impetus for sharp rivalry among various factors—Italy-Austria-Hungary, the Little Entente Powers supported by France, Germany and Russia—It is certain that in any major development in European politics or world politics, Britain will be involved merely to protect her own interests. However the British Government is deeply interested in keeping itself free from any entanglement in Europe. Britain is more concerned about what might happen in the Pacific, as an outcome of the growing Anglo-Japanese rivalry. Similarly Russia is trying her best to strengthen her position without taking any active part in the developments in the Danubian region. Russia feels, inspite of German and Polish protestations, that if she may be involved in serious difficulties in the Balkans or the Far East, she may be invaded by these two Powers. Furthermore, Russian statesmen feel that if Soviet Russia be entangled in a war in Europe, Japan may take advantage of that situation. Thus to offset any possible Polish-German combination against Russia, Soviet Russian statesmen are seeking support of France as well as Italy ; and to offset Japanese pressure the Soviet Russian statesmen are seeking British as well as American support.

Signing of the Pact of Rome marks a new era in world politics. Italy, from this date, becomes an active and very important factor in the re-alignment of Powers. It is expected that Italy will follow her traditional policy of co-operation with Great Britain. But time will determine, whether this Anglo-Italian co-operation would either develop into Anglo-Italian-German co-operation against France or it would develop into Anglo-French-Italian-Russian co-operation against a new, rejuvenated and powerful Germany. Of all the great Powers, the United States of America and Japan are fortunately placed and they can develop their independent foreign policy without being much influenced by rivalries among European Powers. They can follow a policy of "watchful waiting." However they are vital factors in world politics and they cannot be ignored by any real statesman, while deciding upon a programme of action.

Florence, Italy.

THE ESTABLISHMENT OF THE FORT WILLIAM COLLEGE

By PRAKASH CHANDRA, M.A., LL.B., PH.D. (LONDON)

VERY little attention has been hitherto paid to the exceedingly interesting subject of the relations between the Government of India and the Home Government. One has at best only a hazy notion of the control exercised by Whitehall or Leadenhall Street, and it is only when books like Morley's *Recollections* or the brilliant work of Curzon on the Government in India appear that the veil is partially lifted and the nature of that influence realised.

From 1784 to 1857 India was governed by the caprice of three separate and distinct authorities There were, first, the Presidential Governments, each of which was independent in many ways, though the supremacy of the Bengal Government over the rest was to some extent recognised and enforced. There was the Court of Directors, who as the executive of the East India Company possessed the power of superintendence, direction, and control over the Indian Governments. And finally, there was the Board of Control set up by and responsible to, Parliament, whose duty was to exercise control over all the political transactions of the Court of Directors.

The respective powers of each, however, were not precisely defined. To some extent, of course, this was unavoidable. The means of communication not only between India and England but between one presidency and another were so slow that any system of unification and concentration of authority would have broken down at once. The omission to determine specifically the relation of the Court of Directors to the Board of Control must be accounted for by the considerable influence which the Directors possessed in Parliament and by the unwillingness of the ministers to exasperate their feelings. Hence the Act of 1784 proceeded to divide powers which were in reality indivisible, and to constitute two authorities with avowedly separate functions when in fact their jurisdiction was co-extensive.[1]

---

[1] For a general discussion of the relations between the Directors and the Board see my article in the *Bulletin of the Institute of Historical Research*, London, Nov. 1933. The specific problem of the appointment of Governors has been dealt with in my article on Lord Londerdale, *Journal of Indian History*, Dec., 1933.

It is obvious that where power was so divided, there should have been bitter and prolonged conflicts. Each had its own peculiar difficulties. The Local Governments had necessarily a keen and more adequate idea of the special problems which confronted them than could be realised by the Court of Directors at a distance of 6,000 miles. Yet to every measure their consent was necessary. But it is also true that the Governments were unduly sensitive on this score, and were willing to ascribe to fractious opposition what had been the result of honest disagreement.

If the Local Governments disliked intervention, there was on the part of the Directors no desire to relax their control. From the earliest times they had insisted on full recognition being paid to their dignity and their authority.[1] But conditions since then had considerably changed. The place of the factors, who came out to India as humble men, and who were disposed to carry out the behests of their masters, was now occupied by the Governor-General and Governors, who were often men of noble birth, distinguished in public life, and owing their position not to the magnanimity of the Directors but to ministerial influence. Another fruitful source of strife was the patronage continued to the Directors by the Act of 1784. Though all appointments were reserved to the Court of Directors, it was understood that they would appoint only the writers and cadets, and that their subsequent promotion was to rest with the Local Governments. Finance, however, formed the main fighting-ground. The Directors were unwilling to sanction expenditure unless it was absolutely necessary, and did not hesitate to interfere even where a paltry sum had been granted as allowance or gratuity. They were most particularly opposed to extension of territory, because the law forbade it and also because a war drained their treasury and swept off their dividends. And yet curiously enough, their Governments were always waging war either in self-defence or in pursuit of glory.

The position of the Board of Control *vis á vis* the Court of Directors and the Local Governments was as between Scylla and Charybdis. They had in their own person to reconcile two conflicting principles. As a part of the Home Government of India, it was their duty to support the Directors in enforcing obedience to their command ; as a part of the British Government it was not the less their duty to subordinate the particular interests of the East India Company to the larger interests of the British Empire and to safeguard the interests of the British people as a whole.

---

[1] Sir William Foster, *The East India House*, p. 86.

In a constitution of this type, it is clear that personalities mattered much. If the President of the Board of Control was a strong man, he could co-operate with the Local Governments and bend the Directors to his will. Or again, if the Governor-General happened to be a man of marked ability and inclined to be pugnacious, he could carry all before him. This happened repeatedly during the administration of Lord Wellesley. His term of office, characterised as it is by the vast expansion of the Company's dominion and many important reforms, is not the less remarkable for the light it throws on the evils of dual government. Gifted with the ability to conceive large designs and to carry them out with vigour and success Wellesley belongs to that little group of master-builders who are rare in history. His despatches, in spite of their prolixity and the grandiloquence of their style, bear striking testimony to the ease with which he acquainted himself with the dry details of many things. Nor did he fail to turn his knowledge to good account. But he had the defects of his qualities. The same supreme self-confidence which ensured the success of any scheme he decided to adopt led him also to reject the contribution which others could make. He regarded the Directors' zeal for economy with open contempt. He was obsessed to an extraordinary degree with the idea of the government as an awe-inspiring pageant. Ambitious, vain, extravagant, intolerant of all opposition or interference, he was, however, fortunate in his time. The years of his office coincided with the stormy Napolionic era. It was essential to have a strong man in India, and to retain his services the Directors swallowed many a bitter morsel.

Naturally, many controversies ensued between the Governor-General and in his expressive phrase 'the cheesemongers of Leadenhall Street.' But the present article will confine itself to one. The history of the establishment of the Fort William College is interesting not only as detailing the peculiar circumstances under which a memorable institution took its rise, but also as throwing a flood of light on the simply incredible system of government which continued in India till the Mutiny.

The course of the controversy, briefly, was as follows. Lord Wellesley acting on his own initiative established the college in 1800. But when the measure came for the confirmation of the Court of Directors, they, feeling offended that they had not been previously consulted, and also because in their opinion it was highly expensive and unsatisfactory in its details, disallowed it. The Board, however, intervened and expressed the view that for the time being the college might be allowed to exist, reserving final orders. The Directors, fearing that if the suggestion of the Board were adopted, its abolition in future would become difficult, did not accept it. Thereupon the Board claimed that they had constitutional powers to force the Directors to transmit their despatch on the subject. Legal opinion, however, did not seem to be in favour of the Board. The affair was settled by means of a compromise. The Directors forwarded the Board's despatch to India after some modifications, but at the same time compelled the Board to acknowledge that their present compliance was not to form a precedent for the future.

The question may now be considered in greater detail. The first intimation which Wellesley gave of his intention to found the college was in 1799 in a letter to Dundas, the President of the Board of Control.[1] He foreshadowed a college, where the civil servants on arrival in India would be educated for two or three years in the Hindu and Muslim law and the regulations enacted by the Governor-General in Council. But it is significant that he neither addressed the Directors on the subject nor indeed waited to hear what Dundas had to say about it.

Finally, he took the whole matter into consideration in an elaborate minute of July 10, 1800.[2] He mentioned the following reasons for his decision to found the college at once without waiting to obtain the previous sanction of the Directors:—(1) the immediate benefit to be desired from the early commencement of his plan, (2) the experience of the great advantages already gained from Mr. Gilchrist's Seminary, and (3) the Governor-General's anxiety to personally supervise the foundation of the college and observe its first effects.

Of these only the last appears to have been substantial. For if the administration of the Company had been carried on till now without a college, surely any delay which a consultation with the Directors could have involved would have brought no disastrous consequences. But to say this is not to dispute Wellesley's argument for a training institute. The writers who arrived from England had received education of a most perfunctory type. During the days when the Company was merely a trading corporation, perhaps the fact was not of much importance.[1] But since then conditions had radically altered. The civil servants now had to perform the responsible and onerous duties of magistrates, ministers, and political agents. "The state of the administration of justice, and even of the collection of revenue throughout the provinces," Wellesley had written to Dundas, "affords a painful example of the inefficiency of the best code of laws to secure the happiness of the people, unless due provision has been made to ensure a proper supply of men qualified to administer those laws in their different branches and departments."[2]

---

[1] M. Martin, *The Despatches, Minutes, and Correspondence of the Marquis Wellesley*, II, pp. 131-32.

[2] *Ibid*, pp. 325-55.

By the regulations which Wellesley laid down, all the civil servants, no matter what presidency they were to serve in, were on their arrival in India to reside and study at the Fort William College for three years. But the curriculum which be drew up was more suited to a cultural University than to an institute manifestly designed to import professional training. Greek and Latin ; Modern European and Indian languages ; Natural History, Botany, Chemistry, and Astronomy ; Mathematics, Economics, and Commerce ; Ancient and Modern History ; the Hindu and Mohammedan Law, Ethics, Civil Jurisprudence, the Law of Nations, English Law and the regulations of the Governor-General and Governors-in-Council—the list is sufficient to give an idea of the all-embracing character of the courses of study.

It was with undisguised feelings of surprise and disapproval that the Directors received the news of the establishment of the college. They appreciated the enlightened spirit of the Governor-General which had prompted the scheme, but remarked that under the existing financial stringency they could not sanction it, since it involved heavy and indefinite expenditure. They took the Governor-General to task for not having previously consulted them. Indeed the Directors felt that if they acquiesced in this measure, Wellesley would make it a practice to accomplish things on his own account. "The tendency of all such deviations," they observed, "is to weaken the authority which is constitutionally placed in this country, for when measures are once adopted which either pledge the faith of Government, or incur great expense the exercise of control in such cases is in effect frustrated."[3] But there was a further consideration which made the Directors decide against the College and one sufficiently weighty. They were of opinion that whatever European education was deemed necessary for the civil servants should be imparted in England and that their studies in India should be confined to subjects properly Indian.

---

[1] The duties of the Company's writers had originally been 'to weigh tea, count bales, and measure muslin,' *Memoirs of Old Haileybury College.*

[2] Martin, *op. cit.*, pp. 131-32.

[3] India Office Records, MS. Draft-despatch to Bengal, dated December 24, 1801.

They accordingly directed the abolition of the college, the re-establishment of Mr. Gilchrist's Seminary on a more extensive scale, and further the sending back of the civil servants of Bombay and Madras, who were receiving education at Fort William, to their respective presidencies. They were of opinion that separate institutions were better than a central one. At the same time they mentioned their intention of setting up a college at home where mathematics, physics, and the elements of other sciences could be taught.[1]

It is to be noted that the above objections of the Directors were set forth in their draft with equal emphasis. But when the draft came for the Board's revision, it underwent drastic mutilation.[2] Though the abolition of the college was allowed to stand, the Court's proposal to establish a college at home was struck off. Moreover, by the insertion of the phrase 'at present' at several places, the Board so altered the tenor of the despatch as to indicate that the only serious objection was based on the existing financial difficulty.

It was not with equanimity that Wellesley received the orders for the abolition of the college. He postponed its abolition till the end of 1803, and meanwhile wrote a letter of enormous length to the Chairman of the Company requesting that the orders might be withdrawn.[3] Seizing the objection of the Directors as a handle, he argued that the financial position during the interval had considerably improved. He dwelt at length on the need of such an institution, which was unnecessary, since the Directors by their proposed despatch had already recognised it, though, of course, Wellesley was not aware of it. Further he reiterated his arguments for a central institution which would secure the uniform education and instruction of the whole body of the civil service derived from a common source.

At the same time fearing that his appeal to the Directors might not be favourably received, he sent a private communication to Lord Dartmouth, the successor of Dundas, asserting with childish impatience that he *knew* the College to be absolutely requisite for good government, and holding out his usual threat of resignation: "Your Lordship will feel that the injury which my authority has received by the abolition of the college, and by other obvious circumstances in the late despatches from the court must increase my anxiety to receive the fullest and most unequivocal assurances of support from His Majesty's ministers, as the only possible security for the discharge of my functions in the Government. Any want of this support must at once compel me to deliver over my charge to Mr. Barlow."[1] Nor was this all, for he expressed his strong determination, should his pleading be disregarded, to come to England and to carry the battle into Parliament for the restoration of his measure.

---

[1] Thus the Directors took the earliest opportunity after hearing of the Fort William College to express their intention of setting up a college at home. Mr. P. E. Roberts' statement in his *India under Wellesley* that they did so only later when a controversy between themselves and the Board had already broken out is incorrect, and unfair to the Directors.

[2] Under the Act of 1784 no despatches could be transmitted to India without the Board's approval.

[3] Martin, *op. cit.*, pp. 640-666.

The place of Dartmouth was shortly afterwards taken by Castlereagh on whom fell the task of handling this delicate business. It was obvious to him that there was a gulf between the Governor-General and the Directors which it was difficult to bridge. He decided to adopt the same tactics which Dundas had pursued in connection with the Permanent Settlement of Bengal: he himself drafted a despatch in reply to Wellesley's letter to the Chairman, and sent it out informally to the Chairman with a note, saying that whatever went out, he wished it to appear,as far as possible,to proceed from the court.

But his proposal was modest. He wanted the college to be continued till a suitable substitute had been found, and he also agreed not to fetter the Court's future discretion. The purport of the draft was that the college was allowed to exist, but it was to be investigated whether its expenses could not be reduced, and whether it was not more economical and advantageous to have separate seminaries for each of the three presidencies.

The tone of Castlereagh was conciliatory enough, and perhaps the Directors would have accepted his decision, were they not aware of the settled resolution of Wellesley to preserve the college intact. Accordingly, they rejected the draft when it was formally sent to them two months afterwards, and wrote a long explanatory letter to the Board.

They complained that the Governor-General by failing to abolish the college had disregarded their authority, and that to yield to his wishes would be a surrender on their part. "They cannot be expected," they said with offended dignity, "to lay the legitimate authority with which they are entrusted at the feet of any individual, be his rank or character what it may." [2] They were unwilling to continue the college on the existing scale of grandeur and magnificence because it was unnecessary, and against "the genius and character of the constitution of the mother-country which is averse in all things from ostentatious display." [1] And they attacked severely a proposal of Lord Wellesley by which the Governor-General was to be invested with the power of determining the presidency where a civil servant was to serve.

---

[1] R. R. Pearce, *Memoirs and Correspondence of Marquess Wellesley*, II, p. 217.

[2] India Office MSS. Letters from the Court of Directors to the Board of Control, II, Letter dated July 1, 1803.

Indeed it is only natural that the Directors should have viewed this proposal with misapprehension. The three presidencies then were not, as they are now, on a uniform basis with regard to the pay and allowances of the civil servants. If they were given an option they would doubtless have all chosen the Bengal presidency. The right of allocation, therefore, was a valuable privilege of the Directors.

After thus criticising the scheme of Wellesley, they offered some constructive proposals of their own which are entitled to great respect. Wellesley had desired the writers to leave England at the early age of 15. But was it advisable that boys whose character had not yet been fully moulded should be allowed to go from home and face the temptations of a strange country ? "I own," said Charles Grant, one of the most experienced and devoted servants of the Company, "my own observation of 30 years has led me to conclude otherwise." [2] The Directors proposed that they should leave England at the age of 17 or 18. These two or three years they could spend in acquiring a knowledge of the European languages, literature, and philosophy either at the Universities or in seminaries specially established for the purpose. It is obvious that these subjects could be taught better in England than in India. After receiving this part of the education there, they were to be taught at presidential seminaries the local languages used in the transactions of ordinary life or in administration. The curriculum was to include also Indian History, Institutions, and culture. The Directors gave various reasons for their preference of local seminaries, the best of which was that they would raise the general tone of the presidencies. They finished by expressing the opinion that the college should be forthwith abolished and an enquiry held to form the basis of a new training establishment.

Faced with this opposition, the Board of Control while still insisting that their despatch should be transmitted to India agreed that an enquiry should be undertaken. And to conciliate the Directors they made one big concession, namely, that if they wanted the civil servants of other presidencies not to receive instruction at Calcutta, they could add a paragraph to that effect.[1]

---

[1] *Ibid.*

[2] H. Morris, *Life of Charles Grant*, p. 242.

It is difficult to see why the Directors should not have accepted the new proposal of the Board. But they remained obdurate. They even challenged the right of the Board to compose a despatch on the above subject. They expressed the opinion that by the Act of Parliament they alone were empowered to "originate all matters which relate directly or indirectly to the appointment of the servants of the Company ; to the creation of any new establishment or salary, or the granting of any pension or reward "[2] and that the Board's power was confined to an absolute or partial veto.

After having set forth their powers in theory, they proceeded to substitute for the Board's draft one drawn up by themselves. In this they ordered the abolition of the college, and the establishment of a modest seminary. They repeated their old arguments which need not be recapitulated, but we might note in passing that they dwelt at length on the lack of discipline at the Fort William College.[3]

The Board took up the challenge, and on their side gave a detailed, and an unnecessarily long, interpretation of the law. They declared that they had complete authority to direct any new establishment to be created, which they considered conducive to the better government of India ; to prescribe the number of officers of which it should consist and even the salary which each should receive, but having determined this question which was strictly political, their functions ceased and it did not belong to them to decide by whom those duties were to be executed, or by whom those emoluments to be enjoyed. Their claim to these powers they supported by means of a negative argument. If it could be granted, they said, that the Board could not issue orders necessitating a new establishment then unless such orders were capable of execution by the precise number of officers then actually in existence, the functions of the Board were at an end, and their undisputed power of directing war to be declared, or peace to be made, which might eventually lead to the extension of the Company's possessions, and consequently an increase in their establishment sank to nothing.[4]

---

[1] India Office MSS. Letters from the Board of Control to the Court of Directors, II, Letter dated July 5, 1803.

[2] Letters from the Court to the Board, II, pp. 342-43.

[3] In view of the controversy between the Board and the Directors regarding the abolition of the college, it is interesting to find the proposal for its abolition originally from the Board themselves in 1811 on the ground of the existing dissipation. "Previous Communications," A, India Office MSS.

[4] Letters from the Board to the Court, II, pp. 150-69.

It might be noticed that the Board's interpretation of the law reduced the Directors to the status of the Civil Service Commission, and that the analogy between the establishment of the Fort William College and war conditions was hardly just, their control over the latter being distinctly recognised by the Act.

While the dispute between the Directors and the Board was yet continuing, the date had arrived by which at the latest, if the college was to be preserved, orders must be despatched to India. The Directors agreed to forward the Board's draft with some modifications. At the same time to enforce their contention, they forwarded the opinion of their Counsel to the Board.

The Counsel stated, firstly, that the Board had no power to create new offices with salaries attached, even if they related unquestionably to civil government, and, secondly, that the Directors could not be compelled to send the Board's despatch to India by the King-in-Council who had no jurisdiction over the creation of new offices.[1] The opinion of the crown lawyers was pretty much the same. While holding that the Board had not exceeded their legal power, they recommended that the question should be decided beyond a doubt in Parliament by means of a Declaratory Act. They agreed with the Company's Counsel that the matter in dispute did not lie before the King-in-Council, and that the only remedy was in an ordinary court of law.[2]

No wonder that the decision of the Directors was welcomed by the Board with unconcealed relief. But they felt perturbed at the legal opinion, and wrote the following letter to the Court which might be quoted *in extenso*, as it reveals the inherent weaknesses of Pill's India Act;—

" The late instance is a pregnant proof how inapplicable proceedings at common law are to questions of state policy. The abolition of the college at Fort William under the orders of the Governor-General-in-Council is directed to take effect, on the 31st December next. The despatch suspending the abolition principally under a doubt as to powers, suggested by the Court, is delayed from 22nd June till the end of August, thereby rendering its arrival in India previous to the day on which the abolition is to take effect extremely problematical. Had unfortunately a difference of opinion with respect to those orders continued to prevail, no legal proceedings could have been instituted before the King's Bench (if in that court the remedy be found to which the Board are obliged to have recourse till the November term, and the delay in itself must have effectively defeated the object of the despatcd." [1]

---

[1] India Office MSS. The Home Miscellaneous Series, 487, pp. 573-74.

[2] Letters from the Board to the Court, II, pp. 173-75.

Of these doubts and searchings of heart, the Directors took full advantage, and openly demanded that, though they had agreed to forward the despatch, their action should not be deemed to constitute a precedent.

The Board proved unexpectedly compliant, and agreed to a proposition which must indicate that the final victory lay on the side of the Court:—

"That the question of the authority of the Board and the Court shall be considered as remaining in the same state, as if the present subject had not arisen, and that the proposed act of the Court shall not be brought in precedent on any future occasion as going to decide the question of construction of the Acts by which the respective powers of the parties are regulated." [2]

Apart from this formal victory, the Directors also succeeded by subsequent despatches in seriously limiting the scope of the college, so that it was ultimately reduced to the status originally proposed by them.

There were many who regretted this mutilation of Wellesley's magnificent scheme.[3] Mr. Brown, the provost of the college, deplored bitterly the exclusion of the Bombay and Madras students from the college, which was "like opening a great artery which let out our blood and life." [4] James Mill also in his evidence before the Parliamentary Select Committee, 1831-32, criticised the conduct of the Directors in scathing terms. But it must be admitted that the responsibility for the failure of his scheme must rest largely on Wellesley himself. The Directors were alive to the deficiencies of their civil servants, and indeed it is very probable that they would have accepted Wellesley's plan, if it were only on a less elaborate scale. Charles Grant, who wielded considerable influence in the Court of Directors, admitted during the course of a private letter, when the scheme was first received, that its general idea was highly commendable and that it was capable of producing considerable effects, not only political but religious and moral.[5]

---

[1] *Ibid*, pp. 176-77.

[2] The Home Miscellaneous Series, 504, p. 371.

[3] It is to be noted that in its first years the college did wonderful work for the development of the Urdu language and literature.

[4] Sir J. W. Kaye, *Lives of Indian Officers*, I, p. 480.

[5] Morris, *op. cit.*, p. 242.

But there were many objections to it. The college was needlessly expensive. From October 1800 to April 1803, a period of two years and a half, the cost of the establishment had amounted to the excessively high figure of £224,566. And if professors of high attainments and character from the British universities were to be induced to serve in India, it is clear that no large economies could have been effected. Moreover, if a probationer after his arrival in India failed to pass the tests of the college, his sending back would have cost much useless expense and botheration. Both of these difficulties could be avoided by the establishment of a college in England on the lines suggested by the Directors. Furthermore, conditions in India were hardly suitable for study. As Malthus, the famous economist and a professor at the Haileybury College, later remarked, the young civilian on his arrival was "surrounded by natives devoted to his will, discouraged from application by the enfeebling effects of the climate, and beset by every temptation and novelty, which can attract his imagination and divert his attention from serious pursuits."[1]

Added to the force of these objections, which powerfully impressed the Directors, there was the bitterness of personal grievance. The Directors were most touchy about their trade monopoly. Yet Wellesley in his headstrong way undertook to break it, and thereby sealed the fate of his favourite college. "It is singular enough," Grant wrote to his brother-in-law, "that he himself inadvertently furnished the means of defeat. His letter to the Court on enlarging privilege of private traders arrived opportunely for that party to support their declining cause." [2] But though Wellesley was thwarted in his particular measure, he had done splendid service in focussing attention on the immediate need of a training institute. The Haileybury College founded in 1805 was no less the product of his efforts than the Fort William College.

Benares.

---

[1] In his *Letter to Lord Grenville* (1813).
[2] Morris, *op. cit.*, p. 243.

AN ASPECT OF MODERN POETRY

By N. N. CHATTERJEE, M.A.

WE who are respectably nurtured by old adages are suspicious of modern poetry. We consider it an affair of endless trickeries and abstruse "difficulties." If we can help it we will have nothing to do with it, that is the general trend of opinion. Some of us hold with the ancients, ' Chaucer (or Shakespeare or Milton as the case may be) is enough for us,' and rest content with this self-assurance. Others distrust and say with an air of finality, ' modern poetry is no poetry at all ! ' In the language of the time of Shakespeare—this poetry is " modern, a wonder, a worthless novelty and nothing more."

It is not my idea to laugh away the " difficulty " of modern poetry; that is absurd. I also know this "difficulty" is as a dead-wall between many a lover of poetry and the works of the modern poets. I shall attempt here to lift at least one corner of the mist-curtain which overhangs modern verse.

The last Great War witnessed the end of many things. It witnessed, among others, the end of "national" poetry or Jingo poetry. When the stay-at-homes in England or Germany or France sent the flower of their youth to die in the front, they expected traditionally that some of them would sing rapturously of the delight of killing the enemies, " Hun " or " Frenchei " or " Anglaise " whatever they be, and would inspire others to do the same. But unfortunately this never happened. The young poets who fought and sang, could not sing in the Jingo strain. They wrote a poetry of bleak disillusionment, of protest against that scheme of things which sent them to an untimely death. There was no anger against the enemy, only a vast self-compassion and a protest. Do we know why this happened ? The answer is : " *They knew.*"

Modern knowledge, clarified, enriched and intensified by science and touched into emotion here and there by philosophers like Bergson, killed all illusions in the heart of the young fighters. National cause, idealism was to end war, righteousness—nonsense ! There were no such things—all meaningless terms, used cleverly by shrewd exploiters to deceive people. When the residuum of the young fighters came back home, they knew only one thing, *viz.*, all men suffer equally, share in the glory or ignominy of human nature and human deeds equally. This was a universal conception which jarred with the petty schemes of international exploitation which were then being devised by the "peace-makers" at Versailles.

This is only one standpoint whence we can look at the " difficulty" of modern poetry. The "difficulty" is this: The technique of modern verse may be too tricksy or discordant or errant, but that is not the thing. The real difficulty lies with what we call vaguely "the matter" of this poetry, its emotional and intellectual basis or source or inspiration. Poets are thought to be—it is a tacit understanding—the most traditional of all beings, in so far as they are expected to thrill into song over our fundamental notions of life and love and grief and death and the beauty of outward things. Now, modern poetry does nothing of the sort. It approaches all these problems from an altogether different standpoint. If we understand that standpoint a great deal of the "difficulty" of modern poetry will have vanished.

Let me first of all try to make one thing clear. Whom do I call "modern poets ? " Mr. Rudyard Kipling who is still going strong, is he not "modern ? " What about W. B. Yeats ? What about Robert Bridges and Thomas Hardy who died only a few years ago? My answer is that when we are talking and thinking of modern poets, we should try to forget these great old worthies. Their outlook is not "modern," it is traditional. Nay, it will be better for us, if we try to fix our attention on the post-war poets mainly, or on poets who have done their best in the post-war day, because the war has been a very intense, agonising and formative influence in the lives of most of these modern poets, and has helped them a great deal to define their peculiar standpoint. And it is this post-war poetry with its peculiar standpoint which is thought to be "difficult" or in Shakespeare's language, "of modern seeming," and which is derided as "no poetry at all." No charge of difficulty or modernity is brought against Kipling, not even against Yeats and Bridges, who are, we feel, relieved at the easy solution, "mystical." And this "difficulty" of this modern poetry lies, we say, in its peculiarity, in its half whimsical way of approaching and expressing things. We shall see what it really is. Let me also put forth a few generalisations. Firstly, the modern poets are, mostly, young men, anti-traditional in their outlook, but not at all "romantic" or "absurd" or "rebellious." They are "young," not in so far as they are buoyantly amorous or glibly adventurous ; they are young as the knowledge which animates their poetry is young or "new." Secondly, the percentage of female poets is almost equal to that of the male poets, and as a natural corollary, the theme of love, that is, of traditional love, has suffered considerably in their hands. Love poets are so few. Love as a knowledge, as a truth, as a transcendental fact is honoured, nay it is the "Life Force" that courses through the veins of the universe. But as a personal experience of illimitable value, with which man used to flatter the ignorant woman of old days and flatter his ego, is not "singled out, built in, and sung to." Thirdly, modern poetry, inspite of its endless experiments in technique and form, is in its spiritual intention, and not at all destructive, but daringly constructive. This I hope to establish in the course of this essay. Lastly, modern poetry is as great as Victorian or Romantic or any type of poetry, nay greater, if by the greatness of poetry we mean its " life-yielding capacity," its "significance in relation to life !" I know that this statement will be seriously challenged. But in order to forestall all misunderstandings, I should remind you that while this modern poetry is thoroughly "modern," for poets have a knack of understanding and thoroughly incorporating the spirit of their times in verse which others lack—we ourselves who deride modern poetry are not, many of us, at all "modern ; " we do not live our life, we are living the life dictated by dead ancestors and feeling proud in so far as we succeed in imitating or remembering Plato or Manu. To such of us, modern poetry is bound to be "difficult," "abstruse" and "of modern-seeming." But those of us who have cultivated a modern outlook, to whom physical science is as much a truth as Manu,—they will appreciate the tremendous significance of modern verse and be glad of it. Something in the nature of an apology is also needed here. We cannot deal with all the post-war poets, we must select, and while selecting, it is quite likely that we shall be led to emphasise one type of poetry ignoring other types. But really there is no such danger. What we have called "An Aspect of Modern Poetry " is not a casual or superficial feature. Modern poetry, whenever it is "modern," *i. e.*, whenever it is not trying to echo dead poets and old rhyme, in its outlook and expression, bears inevitably this feature which we are stressing here. That is why I am leaving out poets like Aclena Colman, W. L. Courtney, Gibson, Laurence Housman, George William Russel (A. E.) and others. Lovers of old poetry, of Shakespeare, Milton, Chaucer, should not laugh at modern poetry but should try to understand the young modern poets with an amount of sympathy. Complete understanding will come only with a personal realisation of "modernism" in each and every individual's life. The present-day critics are not very helpful in this matter. Due to the deplorable influence of journalism on present-day prose style, and the rising power of the "reviews" of all kinds, modern critics of modern poetry are apt to be too full of flashes and dashes and aimless rapier play. Their entire life is spent in pointing paradoxes and polishing epigrams. They know sanity does not pay and they are out to play conjuring tricks with their elastic language to bewilder the readers. The earnest seeker of truth and beauty is repelled, and if he is an outspoken man he curses heartily this criticism and this poetry. So, that traditional approach through critics and guides, is no good here. Each reader must get at the poems himself, and form his own opinion.

I have said that most of the modern poets have one special standpoint. I shall now make this standpoint clear by analysing some typical instances.

The Sitwells, Edith, Osbert and Scheverell, are well-known modernists with their experiments in *vers. libre* or free verse.

Here is a poem from Osbert Sitwell's *Argonaut and Juggernaut* (1919). The title is "At the House of Mrs. Kinfoot":

> " At the house of Mrs. Kinfoot
> Are collected
> Men and women
> Of all ages,
> To sing, paint, or to play the piano.
> In the drawing room
> The fire-place is set
> With green tiles
> Of an acanthus pattern.
> The black curls of Mrs. Kinfoot
> Are symmetrical;
> Descended, it is said,
> From the kings of Ethiopia
> But the British bourgeoisie has triumphed.
> Mr. Kinfoot is bald
> And talks
> In front of the fire-place
> With his head on one side,
> And his right hand
> In his pocket.

The joy of catching tame elephants
And finding them to be white ones,
Still gleams in the jungle-eyes
Of Mrs. Kinfoot,
But her mind is no jungle
Of Ethiopia,
But a sound British meadow.
Listen then to the gospel of Mrs. Kinfoot ;
'The world was made for the British bourgeoisie,
They are its Swiss Family Robinson;
The world is not what it was.
We cannot understand all this unrest!
Adam and Eve were born to evening dress
In the southern confines
Of Belgravia,
Eve was very artistic, and all that,
And felt the fall
Quite dreadfully.
Cain was such a man of the world
And belonged to every club in London;
His father simply adored him,
—But never really liked Abel,
Who was rather a milk-sop.
Nothing exists which the British bourgeoisie
Does not understand;
Therefore there is no death
—And, of course, no life.

The British bourgeoisie
Is not born
And does not die,
But, if it is ill,
It has a frightened look in its eyes.

The war was splendid, wasn't it ?
Oh yes, splendid, splendid,'
Mrs. Kinfoot is a dear,
And so artistic."

What is there in this poem ? If I say, there is in it a new cosmos looming up, would anybody believe me ? But indeed it is so. Please consider the title of the book, *Argonaut and Juggernaut* !

What have the Argonauts of Old Greece who followed Jason on the quest of the Golden Fleece, got to do with our Lord Juggernaut—

we may ask. This modern poet will answer, "Everything." And he will be justified. This modern poet who is living and writing—because he feels intensely a cosmic wonder which transcends the petty schemes of life devised by us—feels rightly or wrongly as a westerner that Lord Juggernaut with his chariot, the great old established deity worshipped by millions, who kills every year his devotees underneath his chariot wheels, represents the conservative, exploiting part of this cosmic life.

The modern poet also feels that the youthful Argonaut ever on the quest of a far-off "golden fleece" represents its dynamic part. This title is not simple; indeed if we spend some time in solving the riddles which modern poets are fond of putting forth in their titles, we would enrich our understanding of modern poetry. What, for instance, does Rose Fyleman's *Fairies and Chimneys* mean? And whoever thought of a *Rainbow Cat*? But that is indeed the title of another book of Mrs. Fyleman! Now this poem which we have just read, though it reads like ordinary *Vers-de-soceitie* is not simple to understand. What does the poet mean to say? He is highly ironical, and his meaning is not that—

> "Nothing exists which the British bourgeoisie
> Does not understand"

He means quite the contrary. He means that the truth of things has been monstrously deshaped by the British bourgeoisie, of whom Mrs. Kinfoot is a well-known figure, in order to fit everything into their petty scheme of things. He means something more. He means that the adorable, artistic lady with bobbed hair and a bland husband, Mrs. Kinfoot in whom the bourgeoisie mind has triumphed, has indeed in her "jungle-eyes" and in her "Ethiopian curls" a gleam of that truth. If you ask what that truth is, the poem supplies no direct answer. But it makes you feel that Mrs. Kinfoot is a part of this cosmic truth, with her "jungle eyes" and "Ethiopian curls," though she is depraved enough for all that. It also makes you feel that the vast veiled cosmos which is laughing in mockery at the petty bourgeoisie world, is known to the poet.

Let us take another example. This is from the pen of Mr. Edmund George Valpy Knox, a well-known satirist. He is a regular contributor to the *Punch*. The title of the poem we are going to quote is *Lost Innocence.*

It reminds one of the Bible and indeed it contains a truth as universal as any Biblical truth. The poet regrets that he has lost that feeling of wonder at the sight of London which only the genuine rustic feels.

Here is the poem—in a half-mocking, half-serious vein:—

"The hour of gold comes back to me
That time has pinched (he can't return 'em)
The well-remembered chestnut tree," etc.

Then he reminds us—

"'Tis out of no bucolic whim
I promulgate agrarian measures !
But now that London's lure is dim,
And stale to me her storied pleasures,
I'd give a lot
To be like some of these to whom they're not."

And who are they to whom the pleasures and grandeur of London are a wonder ! They are the good, innocent, ignorant rustics coming to see the city for the first time:

"I see them rubicund and hale
Men whom the underground nonpluses,
Who cling convulsive to the rail
Of apoplectic motor-buses,
On fire to view
The splendour of St. Stephen's and the Zoo."

The poet heaves a sigh of regret for all his mocking vein:

"Ah, would that I could feel the thrill,
As once I felt, of urban clamour,
Could lose my heart to Ludgate-hill,
And re-experience the glamour
Of Oxford street,
The magic and mystery of the Fleet.

"Could share the wild delirious sense
Of those who hie from havens stilly
And, flotsam on its seas immense,
Could pause again in Piccadilly
To ask some bland
Policeman, "Officer, is this the Strand ?"

Let us ask like good school-boys—"What is the moral of this poem ?" The moral is this: That feeling of wonder which the rustics possess, and of which we townsmen are bereft, that ignorance which makes the rustic ask the policeman if the Piccadilly was the Strand, that very feeling has a close and direct connection with truth that is in the universe, while our polished urban disillusionment is a huge untruth. We also find a similar truth in Douglas German's *Expectancy*:

> " Whispering of traffic in a sleeping town
> Whispering of tea-cups in the afternoon
> Whispering of friendship!
> Set them against the all-engrossing night
> Where mammoths fight
> Beneath the pallidly insistent moon;
> Set them against the splendour of the sun
> That starts a flush
> Beneath the pallor of the spinster dawn
> Along life's placid hedgerows creep
> Intimate mists;
> That weep or smile,
> Subtly consistent with environment.
> What have they hidden in their silkiness?
> Tortoise and hare are baffled by the fog.

The meaning of this poem is simply this: Life as we have it, may be, and we expect it is, too subtle and profound. But really, it is all a fog in which the slowness or speed of human progress (tortoise and hare) are all hidden. Clear up this mist. The prehistoric times when mammoths fought under the moon were clearer, as the vast dawn is clearer. Against that cosmic setting modern life is a fog, it may be calm and placid, but it is calm "mist." So everywhere, almost in every poem, you will find a clutch at a cosmic scheme and an attempt to adjudge the value of things thereby. This makes modern poetry intellectual for it has for its basis a world-knowledge. In most of the instances we have discussed the cosmos that spreads as a background to the thoughts of the poets is not explained in definite symbols. But here and there clear definition may also be found. The following stanza is from Mr. Charles Dalman's *Ancient Faith*:—

> " O never say that Pan is dead
> And every nymph and satyr fled,
> Though, in these days of faithless pride,
> Men seldom seek the countryside
> On simple pilgrimage to find
> The magic that Pan leaves behind!

There is no Keatsean, emotional regret for old-world glory and loveliness in it ; there is a logic in it, a logic which has discovered in the old world impulse of paganism, a cosmic wonder, and would fain ask men to feel it in these godless days. The above instances were somewhat simple ; there was no noticeable complication which modern science is always introducing in modern thought. We shall now discuss some instances where modern science weaves its own web of knowledge into the body of human thought and intensifies the cosmic wonder of modern poetry. Our examples will be taken mainly from what is known as objective poetry. The influence of physical science, its discoveries, as also of their splendid applications may be noted in this passage from Branford's poem *Man.*

" He walks the world with mountains in his breast,
And holds the hiltless wind in vassalage.
Transtellar spaces are his fields of quest,
Eternity is spirit's ambassage.

" The uncared acre of the firmament
Under his hungry harrow, yields increase.
While from the threshold of dim continent
They beckon him, who bear the stars in lease."

The new tendency is to make man the centre of the universe, man the Mystery and Power. Man creates his gods also, they are nothing but his conceptions. This thought is harped upon by Masefield, Thompson and a host of others who are not really "modernistic" but who have been variously influenced by the evolutionary theories of the later 19th century.

We find all these in Mr. Padriac Colum's poem *The Plougher* which was written long before the war. The problem Mr. Colum discusses is simply this—What is the difference between Man and his helper, the beast of the field ?

" Sunset and silence! A man; around him earth
savage, earth broken;
Beside him two horses—a plough!
Earth savage, earth broken, the brutes, the
dawn man there in the sunset,
And the plough that is twin to the sword,
that is founder of cities!

* * * *

"Slowly the darkness falls, the broken lands blend
with the savage!
The brute-tamer stands by the brutes, a
head's breadth only above them.
A head's breadth? Ay, but therein is hell's
depth, and the height up to heaven,
And the thrones of the gods and their hails, their
chariots, purples, and splendours."

What then is there between man and the beast? The whole long picturesque history of evolution, the slow dawn of knowledge through centuries, the mighty faiths and systems of philosophy, arts and crafts and dreamings. This, we may say, is only an indirect influence of science upon modern thought. I shall point out more direct influence. The following passage is from Slater's long poem *The Karoo*. The Karoo is a desert in Africa.

"Wilderness, sterile and parched, far stretching away to the sky line.
Desert, stark and inclement,—mournful majestic Karoo,—
Region reft of the gladness of grass and its grateful greenness—
Barren of still woods dreaming Narcissus-like over their shade;
Alien to thee is the music of water—supremest of singers—
Crystal chanting of rivers, laughter and lifting of rills;
Rivers hast thou of grey sand; they curl like sun-smitten serpents—
Twisting through cactus and scrub, wearily seeking the sea;
Famished, forlorn and songless, they carry no gifts to the ocean—
Carry no tribute of silver flashing from mountains afar;
Only in dreams comes whispering joy—long lost and forgotten—
Rapture of shining kisses, radiant fingers that thrill,
Only in dreams they inherit the elfin enchantment of water
That borrows the witch-moon's magic, snaring inquisitive stars!"

Now if I say that this passage of poetry is nothing short of a poetic statement of a geological fact, the chances are that I shall be misunderstood. But that is indeed the case. Investing the Desert—"inert matter" as some misinformed people would call it—with dreaming faculty is a puzzling thing. It is not personification, it is a scientific fact. "River hast thou of grey sand," the poet says; in dreams these rivers of sand "inherit the elfin enchantment of water." There is nothing short of the whole geological process of the configuration of the earth in this poetic image, because formerly there was indeed "the elfin enchantment of water" in this desert tract, then no desert perhaps. The word "inherit" carries the mind back to those dim geological eras when fierce storms rent the earth-surface, when earthquakes were very frequent, ice came down from the Poles and covered whole continents from time to time. Yes, in the curling, twisting grey sand-marks of the desert the entire history of a mighty geological activity may be traced. And the modern poet must mention all these, he must carry his impression of the moment to the ultimate stretch of human knowledge ; must unite one image with a cosmic scheme, see in the sand-marks of to-day the waves of prehistoric rivers, reflecting stars and dancing in the moonlight. I am quoting another poem, this time Gerald Gould's *Earth-child.* In this poem we find all that modern science has taught about the indestructibility of "matter," the wayward life of infinitesimal molecules, the biological mystery of the appearance of life upon earth, and the sameness of so-called "inert matter" and sentient living organisms—

> "Out of the veins of the world comes the blood of me,
> The heart that beats in my side is the heart of the sea;
> The hills have known me of old, and they do not forget;
> Long ago I was friends with the wind; I am friends with it yet.
>
> The hills are grey, they are strange; they breed desire
> Of a tune that the feet may march to and not tire;
> For always in the distance the thin roads wind,
> And passing out of sight, they pass not out of mind.
>
> I am glad when morning and evening alter the skies;
> There speaks no voice of the stars but my voice replies;
> When wave on the wave all night cries out in its need;
> I listen, I understand; my heart takes heed.
>
> Out of the red-brown earth, out of the grey-brown streams,
> Came this perilous body, cage of the perilous dreams;
> To the ends of all water and lands they are tossed, they are whirled,
> For my dreams are one with my body, yea, one with the world."

This vast conception of a new physical cosmos is the teaching of modern science, and modern poetry has responded to it emotionally. We should note this. Modern poetry is never content to be purely objective; description of an object as it is never satisfies a modern poet. Because of his scientific knowledge, he must look beyond the object to its dim past, must note its evolution and adjudge its place and value in a final universal scheme. And when modern poetry is subjective we have already seen how it digs as it were into the universal.

As an instance of the influence of modern science through the medium of modern philosophy, I am quoting a poem by Robin Flower, *In the Train*:

> " When they got in
> I saw they did not care to have me there,
> But just as I had marked the precious pair
> I felt the train begin
> Its two-hour journey. There we were, we three,
> That awkward pair and me,
> They sat down in the corner very prim
> A foot or two of seat 'twixt her and him.
> And she looked out at the window, while he stared
> At me, who dared
> By some malignant scheme
> To come between a lover and his dream.
> She was a pretty little thing."

So we understand the rather awkward situation. Then as the poet says—

> " Of course, in such a case
> One can't help feeling out of place,
> Even looks are crime,
> And so I hid myself behind the *Times*
> And let the idyll run out to its end."

Suddenly, the poet had a cosmic vision as it were—

> " Well, reading blindly at the Births and Deaths,
> I felt their hands touch, knew their separate breaths
> Were drawing each to other.
> And in them yearning knew the mighty mother
> Weaving the spells that she has woven of old
> Since first the palm tree shone with dusty gold,
> Since earth first felt in earth
> Move a twin rapture and re-echoing mirth,
> This is her cunning who eternally
> Must live in things that die,
> Who is the wine in vessels basely moulded
> And in scrawled notes the song delirious folded,
> Who labours without end
> And none knows whither all her labours tend.

It may be that to her
The very thrust and stir,
The pulse and eagerness of love
Crowns all the centuries she strove
In fume and darkness till she moulded man
And the ascent began,......"

So we see how the poet thrusts as it were his impression of the moment into the vast background of the Eternal, how he finds in the love-making of an ordinary couple the whole history of Creative Evolution, so to say. Modern poetry is always doing it.

I shall not give any more instances. But those who are interested in these things may notice in the poems of Sheila Kaye-Smith the direct influence of the interpretation of human character by modern psychology, in the poems of Walter De La Flare and Mrs. Fyleman, the sense of a hidden cosmos approached through wonder, and in the so-called Imagists like Aldington, a new positivism. Nay this is by no means an exhaustive list. Almost all the modern poets are influenced in their "objective" poems by the new cosmic theory taught by modern science, and in others, by a new modern spiritual outlook which adjudges a mood or a moment in its relation to an infinity. This by the way is no mysticism as it is based on material knowledge ; it is not a transcendence of all knowledge, but is the very essence of modern knowledge. And, again and again, it tells us that the world we are living in and making so much of, is a veritable lie, a stuff for endless satire.

Now what shall our attitude be towards this poetry ? Its "difficulty" is indeed great. In some of the instances quoted we must have noted the peculiarity of diction, style and rhythmic structure.

And in all of them we found sudden clutch at a hidden cosmos which by its unquestionable truth and vastness makes our individual-mannered ways of living and thinking, fighting and winning, loving and living and enjoying laughable indeed. Shall we not call this poetry constructive ? For, there is no aimless iconoclasm in it, there is definite reference everywhere to a vaster and better scheme. Lastly, shall we not call this poetry great, though it does not set us dreaming, and add a rainbow fringe to our view of things ? It is realistic in a deeper sense, intellectual if even poetry is intellectual, and faithfully recording the mighty advance of human ideas in this age. Those who feel pessimistic at the "soulless" materialistic tendencies of this age may study, to their benefit, what the modern poets have got to say about it. Then they will be convinced, I am sure, that the genuine "modernist" has long since found out the worthlessness of the more conspicuous aspects of modern civilisation, and is ever trying to fold human life and thought within a far vaster outline.

D. A. V. College, Lahore.

THREE GERMAN SOCIOLOGISTS[1]

By DR. HEINZ NITZSCHKE, DR.PHIL. (LEIPZIG).
Deutsche Akademie Lecturer in German Language, Calcutta.

The object of this paper is to call attention to three of the leading exponents of sociology in Germany to-day. They are Prof. Ferdinand Toennies of Kiel (born 1855), Prof. Leopold von Wiese of Cologne (born 1876), and Prof. Hans Freyer of Leipzig (born 1887). It is not my intention to trouble the reader with a chronological list of all their writings ; nor do I propose to summarize all their views concerning sociological problems. I wish simply to point out and to analyze their methods of approach to sociology as science. I shall merely examine why and in what sense each calls himself a sociologist, or in other words, what according to each is the subject-matter of sociology.

Rightly, it is being claimed that sociology is the scientific self-consciousness of our social reality, and that, because our present society is in the state of a great crisis, sociology has to find out the solution of those urgent social problems. As long as sociology exists, mankind has expected that from it.

It came into existence when the crisis of our modern western society came into being, when after the breakdown of the feudal order of society the bourgeois society arose, and with it the dissolution of social orders and the social uprooting of the lowest social classes. And sociology has become the more and more important and popular, the acuter the social crisis has become. But inspite of its importance, it is still far from being a clear and definite science. It is still asking for its essence, its purpose, its tasks, its methods, its place within the system of sciences.

I shall try to show what answer certain German sociologists give to those questions.

Toennies is the Nestor of German sociology. His writings do not appear as yet to have been translated into English. He is, however, not entirely unknown in the English-speaking world. The American historian of sociology, Barnes, has referred to him several times.[2]

---

[1] Adapted from a lecture at the *Bangiya German-Vidya Samsad* (Bengali Society of German Culture), Calcutta, on March 27, 1934. Sir Devaprasad Sarvadhikary was in the Chair.

[2] Barnes : " Social Reform Programs and Movements " in *Encyclopaedia Americana* (1919) ; *Sociology and Political Theory* (New York, 1924) pp. 35, 202.

Further, the Russian-American sociologist Sorokin, now at Harvard, has dealt with him in one of his most outstanding books in a spirit of critical appreciation.[1] Finally, I should not fail to mention Sarkar's series of eight articles on "Categories of Societal Speculation from Herder to Sorokin [2] where he brought Toennies's differentiation between the community as a "natural group" and the society as an "artificial" group into bold relief.

Perhaps more known outside of Germany than Toennies is Leopold von Wiese. One reason may be the very close relation between him and American sociologists owing to the similarity of the way of their sociological thinking. His ideas were made known particularly by Sorokin who devoted a detailed discussion to von Wiese's doctrines.[3] Another reason of his popularity in the English-speaking world may be the well-known quarterly journal of sociology, edited by him, namely, the *Koelner Vierteljahrshefte fuer Soziologie*. Wiese had been in India before and his sociological investigations with special reference to races and tribes may bring him to India once more in the near future. He is in regular touch with the social forces and philosophical currents in India.[4]

Hans Freyer, the third name, was my *guru* from 1929 to 1932. He is in my opinion the most typical German sociologist of to-day. It may be that this is the reason why his ideas have greatly influenced the German sociological and even political thinking, and why he is rather unknown beyond the German boundaries. The more worthy of note is that his most popular work entitled *The State* (1926) had already been made known to Indian scholars by Sarkar in 1928.[5]

Already this fact clearly indicates that in India German social thought is not something to be imported afresh. On the contrary, it gave me great pleasure when I recently learned [6] that Indian students of anthropology, psychology, economics, etc., have been acquainted with German thinkers in different lines for a long time. It may not be out of place to mention this evening some of the most outstanding spiritual relations between modern India and Germany. So, for instance, I am thinking of Bengali philosophers such as Brajendranath Seal, Krishnachandra Bhattacharya, and Hiralal Haldar, who have been for more than one generation exponents of German ' Idealism " among Indian academicians. It is well known that our "old masters," Kant, Fichte and Hegel, have always been placed by Indian savants on the same level with the founders of the great Hindu philosophical systems of Yoga and Vedanta as inspirers of life and thought.

---

[1] Sorokin: *Contemporary Sociological Theories* (New York, 1928), pp. 467, 489, 491-493, 496-498, 507, 526, 706, 740.

[2] Published in the *Calcutta Review*, October 1928—January, 1930

[3] Sorokin: *Contemporary Sociological Theories* (New York, 1928), pp. 489, 493-496, 507-509, 511, 753.

[4] In one of the recent numbers of his *Vierteljahrshefte* (XI, I.) 1932, he published a paper by Sarkar on the social structure of the people according to the theories of *Sukraniti*.

[5] *Political Philosophies since 1905* (Madras, 1928).

[6] On account of close co-operation with the *Bangiya Dhana-Vijnan Parishat* (Bengali Institute of Economics), particularly with its director of researches, Benoykumar Sarkar.

German sociologists of the last generation such as Gumplowicz (1838-1909) and Ratzenhofer (1848-1904) have place in the sociological thinking of Indian scholars also. Indian psychologists are familiar with the psychological and group theories of both thinkers, with the experimental and folk researches of Wundt (1832-1920), of course, with the German-Austrian school of psycho-analysis, and the more typically German school of "*Gestalt*" (form) psychology too.[1] In this connection the attention should be called also to B. K. Sarkar's political and economical works which have dealt with the modern and contemporary German thinkers at length and have devoted much space to German speculation.[2]

To-day we distinguish in Germany two main groups of sociology, according to their perception of the essence and the method of sociology. We are speaking of a "formal" and an "historical" sociology.

A formal sociology wants to be a morphology of social forms, a science of forms, clearly distinguished from every historical science. It wants to order, to dispose, to classify the varieties of human relationship and intercourse, to catalogue the types of social behavior and social attitude, to formulate the laws of the structure of the group as such. Formal sociology is a catalogue of social facts, an attempt at searching for a timeless system underlying the social life, an eternal structure of social relationship and group-life. It is the task of sociology—as the formal sociologists claim—to establish such a system of categories and valid generalizations and laws and to investigate, or better to divide, to classify the social life by means of this system.

---

[1] See S. C. Mitra : "Experimental Psychology in Germany" in the *Calcutta Review*, February, 1934.

[2] See B. K. Sarkar's Bengali translations of Friedrich List's *Nationales System der politischen Oekonomie* as *Swadeshi Andolana O Samrakshana-Niti* (The Swadeshi Movement and Protective Policy), 1912-1932, as well as of Engels's *Entstehung der Familie, des Eigentums und des Staates* as *Parivar, Gosthi O Rastra* (Family, Clan and State), 1924-1926. In his "Categories of Societal Speculation in Eur-America with special reference to Economics and Politics from Herder to Sorokin (1776-1928)" published in the eight numbers of the *Calcutta Review* from October, 1928 to January, 1930 the following German thinkers have been exhibited in their most essential doctrines on the basis of original texts : Herder, Schlegel, Kant, Fichte, Hegel, List, Lorenz v. Stein, Schaeffle, Marx, Engels, Gumplowicz, Ratzenhofer, Ammon, Nietzsche, Max Muellur, Wundt, Toennies, Stein, Aschaffenburg Simmel, Freud, Oppenheimer, Krabbe, Spengler, Vierkandt. Meinecke, Freyer, Spann;

Such a sociology is a formal sociology, because it tries to establish a timeless, static system which is composed of different *forms* (I emphasize: forms) of social life which have always been and will always be, and it takes no notice of the historical character of the subject-matter of sociology.

It is as an example of such a formal sociology that I want to present von Wiese. I should not however ignore the great precursor of his in this line, namely, Georg Simmel (1858-1918).[1] Simmel was a philosopher as well as a sociologist, a scientist as well as an excellent writer, and very far from being an abstract thinker. The more astonishing is it that he belongs to the group of the " formal " sociologists. But there is no doubt that he is a formal sociologist.

Simmel himself defines sociology as the science of social forms. According to him it is the task of sociology to establish a system of pure forms, or as he characteristically says, a " geometry " of social life. Again, sociology is a formal science, analysing and classifying social forms without taking into consideration the historical conditionality of the sociological subject-matter.

But, on the other hand, it seems to me very important and significant that Georg Simmel, with a firm instinct for the historical character of social forms, chooses just those social forms as subjects of his sociological analysis which undoubtedly are in a large degree timeless, for example, the social function of ornaments, the social phenomenon of the stranger, the social phenomenon of the letter, the secret, etc. And secondly, it is significant that he did not accede to his own demand for a sociological system. After all, he wrote only a series of essays, with the firm instinct that a timeless system of social reality is not possible.

---

[1] His chief work is : *Investigations into the Forms of Society-making* (1908). Simmel's work was introduced to the English-speaking world through the pages of the *American Journal of Sociology* in the first decade of the present century. It was however in post-war years that his ideas became better known. Barnes referred to him in connection with social groups at one or two points in *Sociology and Political Theory* (1924). A detailed survey of Simmel's categories was made by Spykman in *The Social Theory of Georg Simmel* (Chicago, 1925). Elaborate and critical discussion was later devoted to Simmel by Sorokin in 1928 (*Contemporary Sociological Theories*, pp. 446-439, 489-502, etc.). Simmel is not unknown in India. In Sarkar's *Political Philosophies since 1905* (Madras, 1928) the characteristic standpoints of Simmel have been brought out in a precise manner.

Such an instinct for the historical character of social reality can hardly be found in von Wiese's system of sociology. He attempts to put all social forms into a timeless formal system by establishing a deductive system of interhuman relationships. Von Wiese is a very logical and strenuous thinker. His chief work is *General Sociology* 1st Part. Theory of Social Relations, 1924, 2nd part, Theory of Social Forms, 1929.

Von Wiese has carried Simmel's standpoint to the farthest consequence. He begins his work with the aim of making a " distinct science " out of sociology. In his hands it is to be entirely separated from other sciences. But it is to be no less systematised and coherently organised than the other social sciences.

Human relations are in von Wiese's analysis nothing but " social processes." A great deal of his work consists in the logical classification of these relations or processes. In the first place, we are presented with a two-fold classification. The " relations between individuals " are distinguished by him from the " relations between groups."

In the second place, each of these categories is further sub-divided by von Wiese into a number of processes or relations. Thus there are to be observed three different kinds of relations " between individuals." First, the relations may be *toward* one another. Contact, approach, adaptation, combination and union are forms of such relations. Secondly, the relations may be *away from* one another. To this category belong the relations like competition, opposition and conflict. Thirdly, the relations may assume a *mixed* character. That is, it is possible to visualize relations which are in part *toward* and in part *away from* one another.

Corresponding to this tripartite classification of relations between individuals von Wiese has a fourfold classification of the relations " between groups." There is, first, what he calls the relation or process of " differentiation." Social promotion and degradation, domination and subordination, stratification, selection, and individualization are forms of this process. The second process or relation is that of " integration." Instances of this relation are uniformization, stabilization, crystallization and socialization. The third process in this line is that of " destruction," as embodied in exploitation, partial favouring, corruption, formalization, commercialization and spoliation. Fourthly, von Wiese mentions the relation or process of " modification and construction." As instances we have institutionalization, professionalization and liberation.

It is very interesting that in the aptitude for group-making and classification our German sociologist has affinity with the ancient and medieval logicians and social thinkers of India.[1] For, in von Wiese's *Tafel der menschlichen Beziehungen* (chart of human relationships) which is to be found at the end of his book, we are presented with 650 different forms of social processes. This vast number is, of course, derived from the logical breaking up into classes and sub-classes of the three " inter-individual " and four " inter-group " relations. Every social relation and social form will find its place in this detailed but closed system.[2]

In the case of von Wiese two dangers of formal sociology become obvious:

(1) The reality of human society is abstracted to such a degree that only a series of useful socio-psychological observations is left. And sociology becomes with him almost social psychology, as in the case of some other formal sociologists.

(2) The second danger of his formal sociology is that he takes the structure of the present society as the structure of all society, whereas present society represents merely an epoch of social development. What he is saying, for instance, about the social function of competition is taken more or less from the present capitalistic society and the physiognomy of the present era.

And now after having discussed formal sociology let us ask the question, " What is historical sociology? " It starts with the fundamental idea that it is not possible to separate social phenomena from their historical place in time and to systematize them merely as forms.

For instance, it is admissible to separate the Vedanta-philosophy of Sankaracharya from the historical situation, for it is more or less a timeless construction of thoughts. But it is not possible to separate the specific social order of the four castes from the time in which that social order existed.

And another more evident example is the sociological concept of the class. The concept of the class in a specific sense (*Klasse* in German) is not applicable to all forms of society, but it is linked up with a specific form of society, with the "class-society" of capitalism.

---

[1] As I learned from my contacts with Indian scholars.

[2] The present synopsis is based on Sorokin : *Contemporary Sociological Theories*, pp. 494-495, where he gave perhaps the most objective presentation of von Wiese's sociology in English. Von Wiese's work is now available in English as *Systematic Sociology* (New York, 1932).

Formal sociology makes 'the mistake of taking the historical character away from it, either interpreting it psychologically and taking it as an example for the problem of group-life, organisation, leadership, or speaking of the class as a timeless category, which always existed and will always exist. But the historical sociology claims that it is not admissible to wrench—as Hans Freyer, as representative of a typical historical sociology, says,—the nerve of time, meaning reality, of the social phenomena. The sociological concepts are historical concepts, or at least loaded with history. In other words: Sociology is an historical science.

A very well known German sociologist takes his stand between the two fronts, between an historical and a formal sociology. I am thinking of Ferdinand Toennies. His position is very interesting.

In 1887 he published his most important and most popular work entitled *Community and Society*. Already this title gives us—so to speak a short outline of his sociological theory. According to his theory the community and the society are the principal forms of social life. And every social process is a transition from the community towards the society. The community is an organism, a group of human beings based on a common feeling. The individuals are closely connected with one another. The society is a mechanism, based on the intellectual forces of the human mind. The society is a sum of individuals, perhaps with common intentions and interests but scarcely with a common " feeling."

So far, his sociology seems to be an abstract, formal system. But if we go further in analysing his position, we find that his two sociological concepts are ultimately historical concepts. After all, the analysis of society as one form of social life is the analysis of our present social order. The progressing mechanization is nothing else than the history of the last centuries. His sociology on the whole is, with reference to its ultimate intention, an analysis of the capitalistic society surrounding us and ruling us, and an analysis of the development of this society.[1]

---

[1] I should like here to quote from a letter (28 Dec. 1933) which Toennies has written to the Director of the *Bangiya German-Vidya Samsad* (Bengali Society of German Culture), Prof. Sarkar. There he describes himself as an "*urverwandte Hindu*," *i.e.*, a Hindu by original relationships. He refers to his work entitled *Community and Society*, and says : " Perhaps I was the first man guilty of having declared some fifty years ago what later has been called the decline of the West. I did not, however, draw any practical conclusion from my thesis. But I still stick to my theory, namely, that an excessively urbanized civilization can hardly permit the steady growth of a people's life. I am therefore of opinion that in the course of the next thousand years the population of Asia will still have a

This immanent intention of Toennies was the frank and conscious intention of one of the first German sociologists: Lorenz von Stein (1815-90).[1] He analyses the present society and its inner dynamics. It is an historical category, a link in a chain of social forms. What is the inner structure of this society? That is the question of this early German sociologist. Separation of property and labor, the beginning of a social revolution, the struggle of the classes for the state: these are the themes.

Hans Freyer refers to von Stein in his theory of sociology which in my opinion is the most outstanding theory of historical sociology. He is one of our most influential thinkers, not only as sociologist, but also as philosopher and educator. He proceeded from the systems of German " Idealism " which used to be a living force among the philosophers in the middle of the last century, and came under the influence of Hegel's philosophy. His chief work is *Sociology as the Science of Reality* (1930), which is an excellent logical inquiry into the essence of sociology as science.

Already, at the very beginning, it is necessary to stress that his theory of sociology is not only a theory and methodology of sociology, but at the same time a system of the science on the whole. With that he stands in a long history of the theory of science which begins with Kant. Freyer shows us the body of science on the whole and the particular place of sociology in it. He distinguishes three logical levels: first, the science of nature, such as mathematics, physics, chemistry; secondly, the sciences of the *Logos* in the Aristotelian sense, or the science of the objective spirit in the Hegelian sense, the *Logos-wissenschaften,* as Hans Freyer says, such as the science of law, the science of art, the science of language, the science of economy, the science of science, etc.; and finally, on a third level, the sciences of the human being as such, such as history, psychology, and sociology.

It is very characteristic for the present situation of the theory of sciences in Germany that with Freyer the gap between pure science

---

great and increasingly growing importance." Toennies also believes like Sarkar that the " world-economic depression through which we have been passing appears to be but a station in the transition of entire mankind to a somewhat higher level of life and thought." He would not " dare speak of the present state of things as indicating a rejuvenation." An " extensive intermixture of races, languages, religions and modes of thought stays," according to him, " before us." " In the long run, of course, one may expect a rejuvenation out of this." " In any case," he believes, " a very important and interesting period is opening up for the next generation."

[1] See Nitzschke: *Die Geschichtsphilosophie Lorenz von Steins* (Lorenz von Stein's Philosophy of History), Munich, 1932, pp. 9, 124, 134-137.

and sociology is more or less complete. That sociology is not a science of nature (a pure science) is no longer a problem, but the real problems are to be found in the logical distinction between *Logoswissenschaft* and sociology and the logical affinity between sociology and history. He is going out from the viewpoint that the subject-matter of the *Logoswissenschaften* is furnished by the products or consequences of human activities, objective spirit in the Hegelian terminology, but not life as such. It is another logical level than human life where the factor, time, may be eliminated to some extent. Here on the logical level there are specific systems, such as the system of law, the system of art, the system of economy, of language, of technique, of science, etc. Here it is possible to establish an organized system of categories and valid generalizations. Here the sciences are systematic formal sciences.

It is—according to Freyer— the mistake of the formal sociology that it wants to write a grammar of social phenomena, as the *Logoswissenschaft* writes a grammar of a language, whereas the social forms are not products of life like art, or language, or science, but life itself.

So Freyer comes to three logical premises of sociology as science, namely, the following:

(1) The social forms are forms of life. The human beings are the material of which they are built up. And the identity of material and the scientist is the consequence of that. When we look at the bottom of the social phenomena, we always find ourselves. Therefore (because of the identity of the material and the sociologist) the attitude of the sociologist cannot be only a theoretical one.

(2) The social forms are forms of life. And because all human life is historical life, ultimately the subject-matter of sociology has to be the human history in its growing and disappearing. This means that all sociological concepts have to be dynamic, historical concepts ; not only sociological categories like free competition, slavery, etc. The epoch to which the different categories but also very general concepts like class, city, town, community, etc., are applicable may be very long but the linking to time can never be missed.

The social forms are—as has just been pointed out—not separable from human beings and time. From this Freyer concludes:

(3) That sociology like no other science is a so-called *existentielle Wissenschaft*. This means that the social reality is felt as present fate and present decision. And sociology is the scientific self-consciousness

of the present society, the theory of an existence. This logically founded assertion gets an historical justification from the fact that sociology has come into being only after the feudal era, for only at this time the central problem of sociology, the bourgeois society, came into being.

And now it is necessary to deal with the distinction between sociology and history, for there is a difference. Although sociology is an historical science, although the sociological concepts are dynamic concepts, sociology is not simply history.

Without going into details about Freyer's logical and, as it apears, rather unfinished inquiries, let me make myself clear by some examples such as are likely to indicate the distinction. Sociology is not interested in investigating the history of Nuernberg, for instance, but in investigating the social category of the medieval town. It is not interested in special guilds of the Middle Ages, but in the social phenomenon of the medieval guild, of its structure and its changing. It is not interested in special strikes in the nineteenth century, but in the social category of class struggle of the nineteenth century, and of its structure and its changing.

In other words, history is particularly interested in single events without being interested in the structure of social processes. Sociology is particularly interested in the structure of social processes, without being interested in single events. It goes without saying, of course, that the problem of historical sociology includes many other problems, for instance, the relation to psychology, the question of valuation, the problem of human will as a logically necessary factor of such a historical science, the relation to politics, etc.

Let me now ask the question: What is the concrete task of sociology, according to the viewpoint of historical sociology? It is not its task to deal with timeless forms of social life, such as group-life, problem of leadership, family as such, marriage as such, competition as such, etc. These are problems which either have to be placed at the margin of sociology, or belong even to the domain of social psychology.

It is rather the task of sociology to deal with the history of the changing society, to find out the different social epochs and to analyze them in order to find the basic social structure of every epoch. But the most important task is to analyze the present order of society to investigate its inner dynamics and to find out its inner structure. Themes and questions of such a sociology of the present would be, for instance, social uprooting of human beings, dissolution of social orders, predominance of the contrast between capital and labor among social problems, rise of the proletariat and formation of labor movements. How have the labor movements changed their character, and why ? What is the social position of the farmer and artisan in our modern society ? Which type of social order will supersede our present mechanical structure of society ?

A science which answers these questions, undoubtedly is one of the most important and most responsible sciences in a society which not only has to solve social problems besides other problems but in which the social problems are the most urgent and most difficult ones. Perhaps Freyer is right if he claims that sociology will play the same part in the near future which philosophy played in Germany at the beginning of the nineteenth century. At that time every science got instruction, guidance and direction from philosophy which functioned as the leader and guide in the realm of thinking. It may be that sociology will become this leader among the sciences, as well as the guide in our social life towards a sounder social order and a happier future.

Calcutta.

THE CHARTER OF AL-MADINAH

By S. SHARAFU-'D-DIN, M.A., B.L.

MUHAMMAD has been universally recognised as one of the greatest men of the world. He established a great religion and led the way to the foundation of an equally great empire. His wonderful genius may be traced in a charter which he drew up in writing after his flight to al-Madinah. ' It reveals the Man in his real greatness—a master-mind not only of his own age, as Muir calls him, but of all ages.' [1]

Al-Madinah and its surroundings were then inhabited by five parties.

(*i*) The Muhajirun or Refugees fled from their homes at Makkah for their faith and took refuge at al-Madinah. They were extremely devoted to the Prophet.

(*ii*) The Ansar or Helpers were the Madinite converts who gave shelter to the Makkan Refugees. They were equally devoted to the Prophet and pledged themselves to defend the Prophet and the Refugees in al-Madinah against foreign attack. Many of the Ansar belonged to the tribes of the Aus and the Khazraj.

(*iii*) The Munafiqun or Hypocrites. Among the converts of the Aus and the Khazraj there were certain men who being overcome by the prevalence of Islam embraced the faith outwardly but in fact they were confirmed in the heathenism and unbelief of their forefathers and in secret they wore traitors.[2] These lukewarm converts professed the faith in the hope of worldly gain. They were headed by a Khazrajite chief Abdulláh b. Ubayy, who had aspired to the kingship of al-Madinah and expected to take advantage of the new movement, but was utterly disappointed at the great influence and popularity that Muhammad acquired within a very short time.

(*iv*) The Yahud or Jews of the tribes of Banun-Nadir, Banu Qurayzah and Banu Qaynuqa lived in the vicinity of the city.[3] There were also the Jewish proselytes from the Aus and the Khazraj tribes or the Jews who had simply attached themselves to these two tribes. The Banu Qurayzah and Banun-Nadir sided with the Aus and Banu Qaynuqa with the Khazraj in the internal feuds of al-Madinah. The Jews who found the religion of Muhammad to correspond in many respects to their own expected him to be their Avenger, a defender of Judaism and restorer of the kingdom of Judah and at first received him with some favour.

---

[1] Ameer Ali.
[2] *Ibn Hisham*, Part II, p. 106.
[3] *Futuhul-Buldan*, p. 16.

(*v*) The Mushrikun or Heathens who may be said to form the fifth party appear to be comparatively small in number consisting of a few families.

The city often formed a scene of wrangles and strifes while the Quraysh of Makkah were making preparations for war against the Prophet.[1]

Muhammad's first care was therefore to ensure the safety of his followers and introduce law and order in the newly formed state. It was an urgent necessity to suppress old tribal feuds, the general lawlessness and the mischievous activities of the Hypocrites as well as to save the newly formed state from any foreign attack. In these circumstances it was but natural that the prophet should desire a federal union with mutually hostile parties and specially the Jews and enter into a binding union with them.

With this object in view shortly after his arrival at al-Madinah he entered into a formal treaty by drawing up in writing a charter between the Refugees and the Helpers, in which charter he embodied a covenant with the Jews confirming them in the free practice of their religion and in the secure possession of their properties, imposing certain obligations upon and granting certain rights to them.[2]

The Quran, the Apostolic Traditions, the Sirat by Ibn Hisham, the Kitabul-Maghazi of al-Waqidi (822 A.D.), the Tabaquat of Muhammad b. Sa'd (844 A.D.), the general history of at-Tabari (922 A.D.) are the earliest extant sources of the biography of the Prophet. But this remarkable document that brought together the different factions of al-Madinah and placed the refugee Prophet Muhammad at their head, is preserved only in the Sirat of Ibn Hisham (828 or 833 A.D.) which is based, mainly, on the work of Ibn Ishaq (768 A.D.) the oldest extant biography of Muhammad. Ibn Ishaq's work was generally regarded as a sure and trustworthy authority on the subject and in consideration of the fact that other quotations of Ibn Hisham tally almost word for word with those of at-Tabari from the same author we may reasonably conclude that he quoted this charter from his author faithfully and accurately.

---

[1] Ameer Ali; *Shibli.*

[2] *Ibn Hisham*, Vol., II, p. 94, Egypt Edition.

As regards the date of the charter it may be safely placed before the battle of Badr which took place 18 months after the emigration. Ibn Hisham who has fully preserved the document has placed it just after the first Friday sermon of the Prophet at al-Madinah. Tabari has not preserved the document but he clearly states that " before this (battle of Badr) the Prophet had entered into a treaty with the Jews *on his arrival at Madinah* stipulating therein that they should not assist any one against him and that if his enemies attacked him within the city they should help him.

The Charter is divided into two parts. The first part deals with the rights and obligations of the Muslims *inter se*, though the Jews and Heathens come in incidentally, and the second part deals with the rights and obligations as between the Muslims and the Jews. So it looks like two separate documents supplementing each other.

I. (*i*) Beginning with the usual formula, "In the name of the Beneficent and Merciful Allah," the Charter proceeds thus—" This charter is granted by Muhammad the Prophet to the Mu'mins and Muslims of the Quraysh and of Yathrib (later on al-Madinah) and all other people who follow and join them making common cause with them and these shall constitute one nation to the exclusion of other people." This short introduction forms the gist of the whole document. The Believers and the Jews and such other people as join them are thus formed into one nation as against the whole world—an idea which is at once novel and strange in a country like Arabia where disintegration was the normal condition of society. Here we find the seed of a mighty nation sown, although apparently it is intended to deal only with the problems of the day. The words Mumins and Muslims are significant including the true Believers and the Hypocrites who though of diseased hearts passed for believers.

(*ii*) Then one by one the charter enumerates the various Muslim groups—the Quraysh Emigrants, the Helpers of the tribes of Banu 'Auf, Banu Saidah, Banu l-Harith, Banu Jusham, Banu n'Najjar, Banu, Amr b 'Auf, Banu n-Nabit, Banu Aus,—and regulates the payment of blood-money according to previous custom. It also adds that the payment of ransom for prisoners shall be made by every clan with equity and justice among the believers (all members of these clans not having yet accepted Islam).

(*iii*) By the next two clauses the believers are under obligation not to forsake an overburdened believer but to help him fairly in paying ransom or blood-money and a believer is prohibited from taking away the client of an inferior believer. Thus they encourage the believers to help their less fortunate brethren in faith and check their instinct for self-aggrandizement to the detriment of others. These obligations are more of a moral and social nature than legal but the charter gives them the force of law in order to safeguard the interest of the weaker believers—a step so essential and indespensable for the preservation and growth of a community at the beginning of its existence.

(*iv*) All the believers shall rise as one man against any one of them—however closely related he may be—who covets power, seeks to commit oppression or crime or transgression or raises discord among the faithful. This clause compels the believers to stand by a right cause and to help the oppressed,[1] and in doing so he is compelled to rise against his nearest and dearest relative, if necessary. It strikes at the root of the perverted sense of honour among the Pagan Arabs which required that a man should follow his own people even against his better judgment and that whenever sought, help must be promptly given to kinsmen without going into the merits of the case. As Durayd b. Simma says—

" I am of Ghaziyya: if she be in error then I will err ; and if Ghaziyya be guided right, I go right with her." [2]

(*v*) Allah's protection is common to all. It is the bounden duty of the believers to protect even the lowliest of them against the infidel enemies and therefore no believer is to be put to death for an infidel and an infidel must not be assisted against a believer. Moreover, all believers are pledged to help one another against the whole world.

This is one of the most important reforms of the Prophet. Hitherto the only protection of an Arab was that of his tribe or that of his patron or he had to rely solely upon his own power to take vengeance. But the Prophet's genius gave a death-blow to that time-honoured custom. Old ties were dissolved, old barriers broken down, ' the blood-feud or tribal responsibility for homicide, whereby one death regularly led to protracted wars ' [3] was abolished, and the centre of power was shifted from the tribe to the entire community of the believers. The change, though revolutionary, was nevertheless a cautious and tactful step, for the clans were entitled to realise blood-money according to the previous custom, but under a far more effective system of guarantee.

---

[1] The origin of this provision may be traced to a clause in the rules of a pre-Islamic league, Hilful Fuzul, originated by az-Zubayr, one of the uncles of the Prophet, according to which several Qurayshite families bound themselves by an oath to stand by the oppressed within the city of Makkah. Muhammad was present at the oath and became an enthusiastic member of this league. In after years he used to say, " I would not like to give up that league in exchange for the best camel in all Arabia. (*Ibn Hisham*, Part I, pp. 125-26, Egypt ed.).

[2] Hamasah,—Nicholson's *Literary History of the Arabs*, p. 83.

[3] *En. Brit.* Art. Mohammad.

But the Jews who make a common cause with the Muslims are excepted from the general body of infidels. They must have every consideration, aid and succour against all mankind, for, they are pledged to be one community with the believers. Here the friendly Jews are brought in incidentally as an exception to the general rule.

The pagan citizens of al-Madinah were very differently situated. Their number was at this time comparatively small [1] and it appears that they were included in this treaty as a party only by sufferance. They had not yet submitted to the Prophet's claims. They were indirectly brought within the covenant and were given protection as long as they remained harmless. It was provided that

(*a*) they should not give protection to the pagan Quraysh of Makkah in person or property, and

(*b*) they should not help them against the believers.

As for the Jews, they stand on a different footing, and the second part of the charter is practically a document exclusively granted to them although some of its provisions were already embodied in the first part. The enumeration of their various tribes one by one, details of their rights and obligations and specially their complete freedom in the exercise of their religion, and possession of their properties—extending to their clients, allies and adherents, constant repetition that fairness and honesty in dealing must be observed and that whoever commits a crime shall do so at his own risk and that of the members of his family, that there must be mutual counsel and goodwill among the parties—all these lead but to one conclusion that the Jews gladly accepted this pact as a sure measure of defence against their old enemies as well as on account of the irresistible character of the new movement.

As to the other parties of the believers, their voluntary adhesion to the pact is beyond question. Therefore Wellhausen's remark that "It was not a solemn covenant accepted and duly ratified by the representatives of the parties concerned, but merely a decree of Muhammad based upon conditions already existing which had developed since his arrival in Madinah" seems beside the point.

(*vi*) The state of peace and war shall be common to all believers. No believer shall conclude a peace with the enemy to the exclusion of another believer and the same is the case with all the other parties engaged in this pact. When peace is concluded with the enemies all the parties shall participate in it alike and in a state of war with them the armies of all the parties shall come together and take part in it.

---

[1] The only families still sticking to idolatry were those of Khatmah, Waqif, Wail and Umayyah (*Ibn Hisham*, pp. 340-41).

(*vii*) The murderer of a believer shall be killed in retaliation unless the heir of the murdered believer is pleased to pardon the offender or to accept blood-money. In case the heir is not pleased to pardon the offender or to accept blood-money from him it shall be the bounden duty of all the believers to rise as one man against him. None shall harbour such a criminal. And if there be any to harbour such a criminal then it shall be unlawful to help and give protection to the harbourer. But one who still continued to give protection to the harbourer of a homicide, may escape detection in this life but he ceases to be a believer altogether and shall meet with the wrath of Allah in the day of Resurrection. Thus religious and moral pressure has been applied here as in all other undetected cases.

(*viii*) Under Allah the Prophet shall be the supreme Judge to decide all matters—religious, social and political—arising among the believers.[1] This clause besides affording Muhammad the unique position of the sole dictator in all matters concerning his followers enabled him to detect the Hypocrites who passed for Muslims but were traitors at heart. As a matter of policy no mention has been made of the Munafiqun (Hypocrites) in this charter but provision has been made here as well as elsewhere to detect them, for complete submission to the Prophet's decision was required of his followers. We know at least of three persons, *viz.*, Mu‘attab b. Qushayr, Rafi‘b. Zayd and Bishr, who in a case of dispute between themselves and some Muslims of their tribe were called to the Prophet for decision but apprehending that the decision of the Prophet would go against them called the Muslims to the judges of the pagan days [2] and were thus detected.

II. (1) The Jews of various tribes of al-Madīnah Banū ‘Auf, Banu'-Najjar, Banu-'l-Harith, Banu Sa' idah, Banu Jusham, Banu-'l-Aus, Banū Tha ‘labah with their under-tribe Banu Jafnah and Banu Shutaytah, along with the clients, allies and adherents of these trtbes[3] shall form one party with the believers.[4] And therefore they shall enjoy as complete freedom in the practice of their religion and the possession of their property as the believers. But the oppressors and criminals shall, of course, be punished for their misdeeds.

---

[1] *Quran*, IV, 59.

[2] *Ibn Hisham*, Vol. II, p. 116.

[3] These are said to be Jewish proselytes from the Aus and the Khazraj (Muir). The Jews of the Banu 'an-Nadir, Banu Qurayzah and Banu Qaynyqa, are not mentioned here. These Jewish tribes who had settled outside al-Madinah " were not at first included in this charter but after a short time they, too, gratefully accepted its terms " (*Spirit of Islam*, p. 59).

[4] This is practically an amplification of provision (*i*) in Part I.

(*ii*) As members of the same community the Jews shall contribute with the believers as long as they will be fighting against a common enemy, and each party shall be responsible for its expenditure.

(*iii*) None shall go forth to war without the permission of Muhammad but none shall be restrained from lawfully retaliating a wound.

This clause makes the Prophet supreme authority in declaring war against the enemies and checks the inflammable Arab character ever prone to attack at the least pretext. The clause of exception may seem dangerous in the present constitution of society but concession must be made to the age and the circumstances of society.

(*iv*) Among the Jews, in conformity with their old custom, whoever murders any one treacherously and without being first oppressed shall do so at the risk of his own life and that of the members of his family. But an oppressed person must be helped.

Islam declares personal responsibility for crimes but allows the Jews to retain their old custom of family responsibility. At the beginning of his al-Madinah career the Prophet gave his decisions according to Jewish custom among the Jews but later on only the Qur'anic law was enforced at court, [1] and where the Jews were not willing to submit to Muslim law they were given the choice to follow their own custom in civil matters concerning themselves.

(*v*) The interior of Yathrib (al-Madinah) shall be a sacred place for the engaging parties and they shall therefore all combine and help one another in defending the city against all foreign aggression and there shall be mutual counsel and good will among them.

(*vi*) One who has been received in protection shall be respected as the protector himself if he is not harmful or guilty. But a female shall not be received in protection except with the consent of her kindred.

The heathen Quraysh of Makkah and their helpers, shall, on no account, be given protection.

(*vii*) In case of any casualty or quarrel among the parties from which trouble is apprehended, the matter shall be referred to the Prophet for decision.

---

[1] *Quran*, V, 44-45, 48-50.

Here the Prophet is accepted as the final authority, by all the parties whereas in the first part of the charter he is the sole dictator of the believers only in all matters—social, moral and political.

(viii) When the Jews are invited to a treaty which the believers have concluded and adopted (with an enemy) they shall accept it and when the Jews invite the believers to the like of that (*i.e.*, treaty) the believers shall have towards them the same duty except him who has to fight for the sake of religion. All parties and their clients shall have equal interest in the treaty.

Here the war that has become inevitable for believing in a particular religion has been placed above all else by the clause of exception. Islam is always for freedom of conscience. Soft argument and mild persuasion are the surest and most effective weapons, declares the Quran, for waging war against barbarism and unbelief and so there should be no compulsion in propagating religion. But where the belief in pure monotheism brings in its train persecution, loss of home and property, where might becomes the sole judge of right, utter desperation goads the weakest sufferer to take up arms against the tyrant.

Jihad or war for the sake of religion is thus established as incumbent for all Muslims.

Critics have found in this charter anticipatory allusions to a war of vengeance against Makkah. We must bear in mind the racial characteristics of the Arabs specially the Arabs of Muhammad's time. With them vengeance was " almost a physical necessity, which if it be not obeyed will deprive its subject of sleep, of appetite, of health." The following verse from Hamasah expresses the true Arab feeling:

> " With the sword will I wash my shame away
> Let God's doom bring on me what it may." [1]

Islam changed much of the fierceness of Arab character but this supreme master-passion of the Arab could not have died from the hearts of the Prophet's followers all at once. Moreover, we cannot expect the Prophet himself to be altogether regardless of this racial characteristic. Personal and private injuries had, on many occasions, been patiently borne by him and his followers. History is full of their noble acts of forgiveness even towards the most inveterate enemies. But public injuries stand on a wholly different footing and must be avenged on the offenders according to all canons of morality. If vengeance was the guiding passion of the Arabs it was to be used as required for a just cause and according to the highest ideals. Here it must be said to the credit of Muhammad that he made the best use of the roughest materials that were placed at his disposal and there lies the genius of a prophet.

---

[1] Hamasah—Nicholson's *Literary History of the Arabs*, p. 93.

(*ix*) This charter guarantees security to all, within or outside the city, who come with clean breasts ; but to the guilty it gives no protection.

Muhmmad is the Messenger of Allah.

The College, Rajshahi.

MODERN SCIENCE AND SPIRITUALITY

By ANILBARAN RAY, M.A.

I

MATERIALISM AND SCIENCE.

MODERN Science has cut away the basis from a purely materialistic view of the world. It is not that hitherto Science, even in the West, has always been materialistic. The perception of law and order in the universe, which is the beginning of Science, has always been regarded as an evidence of the existence of a conscious being as the source and master of the world. Referring to very ancient times, Plato writes in his *Laws* that even at that time "some ventured to hazard the conjecture that mind was the orderer of the universe." He himself argues that if the sun and the stars "had been things without soul, and had no mind, they could never have moved with numerical exactness so wonderful." We find that even Kepler and Newton had been greatly influenced by their theological ideas. Still Science as such tended more and more towards a materialistic view until it produced a mentality which has become the basis of modern civilisation and culture.

Materialism as a metaphysical doctrine holds that matter is the ultimate reality and that mind and consciousness are derived from matter; as the liver secretes bile so the brain secretes thought. This view is against all religion and spirituality which assert that an infinite conscious being is the ultimate reality of which the material world is a creation or manifestation. The investigations of Science supported materialism chiefly in two ways. Science regarded the world in a frame-work of space and time. At the beginning of his *Principia*, Newton proclaims absolute space and time as the entities that are at the bottom of all laws of nature. Thus special extension was regarded as a fundamental attribute of reality. But as consciousness does not occupy space like matter it was regarded as less real. Another way in which Science gave support to materialism was its adherence through centuries to a strictly deterministic position. Determinism implies that the state of the world at one moment defines by strict mathematical laws its course during all past and future time. Whatever happens happens by strict inexorable laws. When Napoleon asked Laplace what was the place of God in the universe, the latter replied that he saw no such place. Curiously enough, this position has found favour with dogmatic Christianity. The world cannot be changed now, but at the beginning God could have set up the natural order in innumerable ways. He chose the present one to suit his purpose. In this way Descartes reconciled mechanical necessity with Divine Predestination. But this position is not logically tenable. If Nature and her laws can explain everything, why presuppose a God in addition ? So God became an unnecessary and discarded hypothesis.

This was the position up to the close of nineteenth century. But two great scientific discoveries, with one of which the present century was ushered in, have entirely changed the outlook of Science. When we interpret natural phenomena in the light of the theory of relativity we find that "space means nothing apart from our perception of objects, and time means nothing apart from our experience of events. Space begins to appear merely as a friction created by our minds, an illegitimate extension to nature of a subjective concept which helps us to understand and describe the arrangements of objects as seen by us, while time appears as a second fiction serving a similar purpose for the arrangement of events which happen to us" (*The New Background of Science*, by Sir James Jeans). Thus modern Science has come round to the metaphysical view that time and space have only a conceptual and no real existence. From the spiritual standpoint, it is a movement of consciousness which constitutes time and space. These two are merely two aspects of the universal force of consciousness which in their interaction comprehend the warp and woof of its action upon itself. Time and space are the one Conscious Being viewing itself in extension subjectively as time, objectively as space. Space cannot be considered separately from but has to be connected with time, and it is by doing this that the theory of relativity has been able to interpret experiments.

"Nature is such," says Sir James Jeans, "that it is impossible to measure an absolute velocity by any means whatever. In brief Nature is concerned only with relative velocities, there is no fixed background of points against which motion can be measured in absolute terms, and consequently no absolute flow of time against which intervals of time can be measured." The *Isa Upanishad* thus describes the ultimate Spiritual Reality:

> "One unmoving that is swifter than the Mind, That the gods reach not, for It progresses ever in front. That, standing passes beyond

others as they run. In that the Master of Life establishes the Waters.[1]

That moves and that moves not; That is far and the same is near; That is within all this and That also is outside all this.

The obvious suggestion of this language of the *Upanishad* is that our ordinary notions of space and time, of motion and rest, are quite inadequate to describe Reality; and this is exactly what the theory of relativity is teaching us to-day. Science gives an account of this reality in mathematical formulas which are admittedly nothing more than symbols which serve to correlate natural phenomena. "In the natural sciences," says Prof. Herman Weyl, "we are in contact with a sphere which is impervious to intuitive evidence; here cognition necessarily becomes symbolical construction." The Upanishads also use symbols in their own way to interpret and correlate facts of inner experience. They deal with the same Reality, but from different sides and for a different purpose. Science deals with knowledge which is helpful for the external organisation of life; the Upanishads deal with knowledge which is indispensable for the organisation of the inner subjective life of man ; and both kinds of knowledge are necessary for his integral perfection. One of the most striking findings of modern Science is the principle of economy in nature. All light takes the quickest path from point to point, and in this respect all moving bodies behave like light; always there is the least time, or, in the more precise language of relativity, the least interval. In the matter of knowledge also, nature has followed the principle of the "least interval." The East specialised in the inner spiritual knowledge, and has found by experience that by itself it is not sufficient. The West specialised in the outer scientific knowledge and is fast coming to a similar conclusion that it is not sufficient by itself. In the language of the *Upanishad*, "Into a blind darkness they enter who follow after the *Avidya* (the outer knowledge), they as if into a greater darkness who devote themselves to the *Vidya* (the inner spiritual knowledge) alone." The West, whatever its defects, is struggling to overcome them and rise to a better order of life;

---

[1] The Waters, otherwise called the seven streams or the seven fostering cows are the Vedic symbol for the seven cosmic principles and their activity, three inferior, the physical, vital and mental, four superior, the divine Truth, the divine Bliss, the divine Will and Consciousness, and divine Being.

Isa Upanishad by Sri Aurobindo.

but India has fallen into a deep slough of despondence and lifelessness which is certainly a greater darkness. Nature now points to a synthesis of the inner and the outer knowledge, of the East and the West, so that her goal of a perfected humanity on the earth may be speedily realised.

II

DETERMINISM AND EVOLUTION.

The deterministic position of science which was the other main prop of materialism has been definitely abandoned by the Quantum theory. " The only determinism of which modern physics is at all sure is of a merely statistical kind. We still see the actions of the vast crowds of molecules or particles conforming to determinism—this is of course the determinism we observe in our everyday life, the basis of the so-called law of the uniformity of nature. But no determinism has so far been found in the motions of separate individuals, on the contrary, the phenomena of radio-activity and radiation rather suggest that these do not move as they are pushed and pulled by inexorable forces ; so long as we picture them as in time and space, their future appears to be undermined and uncertain at every step. They may go one way or another if nothing intervenes to direct their paths ; they are not controlled by predetermined forces, but only by the statistical laws of probability." (*The New Background of Science.*)

If the physical forces had been left to their random interplay, life and mind need never have appeared on the face of the earth. Some new principle or force came to direct the movement of the material particles and energy in a particular way so as to produce the phenomena of life. It did not circumvent the laws of nature but the laws of probability. Living beings do not violate the laws of physical nature. I, for example, can only impart momentum to my body by pushing off from other bodies, which thereby take on an opposite momentum. Still there is something mysterious in a living body which is absent in the inanimate. A clump of clay may possess all the atoms necessary to build up a lotus, but left to itself its dream of the lotus will never be fulfilled. The potentiality of life is there in matter, but it requires a new principle, the pressure of some new force to develop that potentiality. That principle or force is called the vital which has changed the whole face of the earth by its operation ; and it has acted not by interfering with the laws of physical nature, but by giving a new direction, a new organisation.

It was maintained that the operation of the vital principle also was deterministic and mechanical. Darwin and Lamarck tried to show that the process of evolution in the animal world can be explained by the mechanical principle of natural selection. But such phenomena as sport or mutation and metamorphosis conclusively show that biological evolution cannot be explained by a theory of mechanical variation and adaptation to environment. "A very inferior organism," says Bergson, "is as well adapted as ours to the conditions of existence, judged by its success in maintaining life ; why, then, does life, which has succeeded in adapting itself, go on complicating itself and complicating itself more and more dangerously ? Why did not life stop whenever it was possible ? Why has it gone on ? Why, indeed, unless it be that there is an impulse driving it to take ever greater and greater risks towards its goal of an ever higher and higher efficiency ? "

The adaptation of means to end, which is so apparent in the vital world, shows that the guiding principle has intelligence which is a mark of consciousness. That consciousness may not be of the same order as our waking consciousness. But modern psycho-analysis has shown that our ordinary waking consciousness is only a small part of our conscious life ; many important processes go on in the subliminal part of our consciousness, in the subconscient. The consciousness that operates in plants and trees is of this subliminal kind ; there is not only an intelligent adaptation of means to end, there is also a crude feeling of pleasure and pain, as has been experimentally shown by Sir J. C. Bose. Plants and trees try in their own way to seek pleasure and avoid pain, and their dominant impulse is to preserve and continue themselves so that they may have the joy of existence, pain being associated with destruction or death. Thus the search for immortality is not the monopoly of human beings only ; life from its very beginning shows an urge towards it, and it has actually achieved some sort of immortality on the earth. The individual dies but the seed takes up its life and develops it through innumerable generations.

If we go lower in the scale, we find evidence of consciousness even in material bodies, in their constituent electrons, protons, and photons. Science is showing how they obey laws which can be mathematically stated. It is the consciousness in them which enables them to obey the laws, but that consciousness does not find a suitable organ there to manifest itself and thus remains behind. In the vital world that consciousness has found some instrument of manifesting itself but still the manifestation is simple and crude. It is when life developed into animals and lastly into men that consciousness could come more and more to the front ; and for this further step in the terrestrial evolution, another new principle was necessary, the mental. Bergson does not make a distinction between the vital and the mental principles ; according to him both mind and life are operations of the same principle which he calls the *elan vital.* In a sense, not only life and mind but also matter is an aspect of the same reality ; they are all parts and functions of universal nature. Modern science is approaching more and more the ancient Vedantic doctrine that reality is essentially one. The living organism reacts as a whole ; its functions are not additive. According to quantum physics, the same applies to inorganic nature. The state of a system consisting of two electrons, determines the states of both electrons, but the converse does not follow. This shows that electrons and protons belong fundamentally to the same order of nature to which plants and animals are subject. Still there is a differentiation in the same reality as it manifests itself in the world. As the vital principle is differentiated from the physical, so the mental is differentiated from both of them ; and the appearance of mind has brought forward an altogether new organisation of life and matter, the acme of which we see in man and his civilisation. Spiritual experience reveals the existence of different planes of existence, of graded worlds, which act and react on each other. "The material world has evolved life in obedience to a pressure from the vital plane, mind in obedience to a pressure from the mental plane. It is now trying to evolve supermind in obedience to a pressure from the supramental plane.

Indeed there is no reason why terrestrial evolution should arbitrarily stop with man and his mind. Has its goal of perfection been reached ? As the mind can only search for knowledge but can never possess it, so it has high ideals which it pursues but can never realise. There is nothing in modern science which goes against the probability of the emergence of yet another principle, which may be called the supramental, which will bring the organisation of mind, life, and matter to a still higher order where alone all the idealistic dreams of man can be fulfilled. And the highest spiritual vision to-day sees in the travel of mankind the birth-pangs of such a higher order of life, of a new race on the earth, as the last fufilment of her long evolutionary process.

The evolution in nature went on by a subconscient urge until in man she has risen to a mental consciousness. The next step is to be taken consciously by man. This conscious process of self-perfection in man is called Yoga. But has man any real freedom thus to achieve his perfection ? In what way can man help or hinder the evolution of his nature ? "Honestly I cannot understand," says Einstein, "what people mean when they talk about freedom of the human will." Yet people have been talking about it since the beginning of civilisation and culture. Every human being somehow feels himself to be a free agent. Wherein consists his freedom and how far does it go ? Indian spiritual philosophy has solved this problem by making a distinction between *Purusha* and *Prakriti,* which is made the basis of all Yogic practice. The *Gita* states almost in the language of Einstein, " While the actions are being entirely done by the modes of Nature, he whose self is bewildered by egoism thinks that it is his " I " which is doing them." *Purusha* in *Prakriti,* soul in Nature, is the formula of man. Nature is doing all action by her modes ; the Soul is the Sakshi, the observer. But it is also the giver of the sanction. The play of *Prakriti* will cease if the *Purusha* does not support her by his sanction. Purusha, by withholding his sanction from, or giving it to, particular modes of Nature can exercise a selective effect. As we have already seen, such a selective action on the processes of Nature is admitted as possible by modern science. We can only mention here the intelligent microscopic being introduced into science by the Cambridge physicist Clerk Maxwell, as is generally known as "Maxwell's demon." "Although the demon does not interfere with the operation of the laws of nature, yet he exercises a selective effect, and by this alone he can cause any system to pass to a lower entropy."

There are a higher and a lower play in our human nature. One leads towards knowledge, peace, harmony, joy; the other leads towards ignorance, strife, sorrow. The soul in us has to observe with detachment the play of the different modes of nature in us, withhold its sanction from the lower play, and give its sanction to the higher. In this way our human nature will be disciplined and purified as a preparation for its ultimate transformation into the divine nature. But this last transformation is beyond all human effort ; it can be achieved only by the divine Grace. That is why there comes in as the last movement the necessity of an absolute self-surrender. We have to offer our whole being, our mind, life, and body to the Divine in an absolute self-consecration so that they may be filled with His Light, Peace, Power and Bliss. That is Immortality, and that is the goal towards which all humanity is marching consciously or unconsciously. To hasten that march by conscious effort, by an unflinching faith and a fixed and unfailing aspiration is the whole meaning of spiritual practice or *sadhana.*

Aurobindo Asram, Pondicherry.

DYNAMIC IDEALISM

By FRANK C. BANCROFT

NOWHERE so flagrantly as in the realm of metaphysics do words reveal their disposition toward treachery. Commending themselves to our service as stewards, they slowly but inevitably usurp powers which eventually exalt them into tyrants of the most despotic order. It would almost seem that the more important a word is, the more it lends itself to the thwarting of straight thinking, profitable discussion and sound judgment. This especially appears to be the case with the term "idealism," for it would indeed be difficult to find another with a similar variety of connotations which so willingly lend themselves to confusion. The purpose of this article is to place side by side several conceptions of the meaning of idealism which are widely divergent and to attempt a statement of its most important and most innocent meaning.

There is an emotional tendency, most commonly observable in the young and healthy, which goes by this name. It lies behind and within most of the youth movements, whether religious or secular, which have become conspicuous in the present century. With one or two notable exceptions, such as China and Germany, in which national disintegration has placed a premium upon almost any concerted movement, this type of agitation has had only a negligible effect upon the national life as a whole. The reason for this is not far to seek. Based, as nearly all of them are, upon an unreasoned and undigested emotional reaction to some outer demagogery or some inner revelationism, they do not carry over into adult life. The student, during his academic years, cannot, in the very nature of the case, play a very important part in the life of his nation. In the first place he has come into his college years through a long academic process which has skilfully shielded him from any telling contact with the actual workings of the world. And secondly, if, by some unusual set of circumstances, his judgment has actually been mellowed by a measure of ordinary experience, he enjoys no position of power or confidence through which to exert his influence upon a wider circle of Society. Consequently he is restricted to the arena of holding meetings, drafting resolutions and writing occasional articles, In the heat of the day (*i.e.*, when the student "idealist" comes to middle years and has worked himself into positions of responsibility and power) this type of idealism usually becomes extremely attenuated. From the beginning it was without adequate foundation. Based, as it was, principally upon healthy animal spirits and the natural youthful propensity toward "new deals," it was almost inevitably doomed. To be sure, it is never quite forgotten, and it no doubt produces in the individual a tendency to be a trifle less grossly materialistic in his attitudes and dealings than those who have not enjoyed its stimulus. But for the most part, it finds its principal outlet in after-dinner conversations, as a sort of pleasant overtone to coffee and cigars, and is seldom seriously brought to bear upon public affairs. This produces in the middle-aged, *quondam* "student-mover" a subconscious defeatism which does precious little to enhance his happiness or usefulness.

Somewhat allied to this, but decidedly more important, is what might be called genuine prophetic idealism. This is characteristically to be found in social, economic and political reformers. It produces the fiery eye and the sternly set jaw and it sometimes produces effect. But, as student movement idealism is insufficiently based in emotion, this type is too often exclusively volitional. It characteristically lacks understanding of the complexity of human life and the ability of effective adjustment. Most outstandingly, it almost always lacks depth of intellect ; and (a point which will be more adequately treated later) it seldom is founded upon a satisfactory spiritual foundation.

The cynical derelicts of this attitude are to be found strewn all along the path of high human endeavour. Starting out along the road with a rigid blue-print of how society *must* become within five or ten years, in the initial stages it whacks away bravely at the intrenched strongholds of the *status quo*. First comes a type of cynicism which takes the form of an assumed superiority of the prophet and his particular group over benighted and egocentric humanity as a whole. For a limited period the glow of this self-satisfaction sustains the pilgrim. But, as his comrades fall away one by one and as the ineffectuality of his own efforts begin to reveal themselves, the disillusionment grows deeper. Finally, toward the end, he loses faith in the ideal itself and resigns himself to cultivating his own garden. Thus, while the idealism of the student-mover, which has never been put to the shock of experimentation, terminates only in attenuation, that of the social prophet comes to the nadir of cynicism.

A third and more technical meaning of the term is the metaphysical position known as Monism or absolute idealism. It has been set down in the West by such men as Berkeley and Croce and is one well-known strand of Indian speculation, where it is best enunciated in the *Adwaita* philosophy. Its basic position is that, behind the apparent multiplicity of impulses, of persons, of nations, and even of the physical and spiritual, lies a single reality, and that only illusion, in one form or another, prevents us from realizing this fact. For those who perceive this mystically or feel it emotionally, such a conviction often has great value. The unfortunate fact, however, is that most of its proponents are arm-chair philosophers who come to it only in sheer desperation after funking the principal problem of philosophy, *i.e.*, that of the one and the many. For these it seldom eventuates in any effort to realize dynamically and on earth the unity which their philosophy propounds. For some it spells a rank materialistic monism which implies the scouting of all moral or aesthetic values ; and for others a contented solipsism which enjoys "the totality of things" for itself and leaves the rest to its own resources. This is because of the fact that, like the two forms dealt with above, it is based insecurely upon only one of the human faculties, that is to say, the intellectual. And if there is anything to choose among attenuation, cynicism, and solipsism, the last must be especially eschewed because of the intolerable pride which accompanies it.

Fortunately, these perverted forms do not, either singly or in combination, delimit the possibilities of idealism. There is also idealism which is based upon the full tripod of human nature with a plus. In other words, it stands upon thought, feeling and will synthesized and sublimated by spiritual experience. This is the only form which stands true as an inexhaustible resource for the individual and which permanently fits him for a life which tells. It is a perception of unity which has a strong double reference—one out and up into spiritual reality itself and the other out and down into the arena of terrestrial life as it is lived. If, for any protracted period of time, either of these couplings is disengaged, the current ceases to flow and the idealism deliquesces into the perverted forms already described.

A brief word remains to be said about the nature of this idealism and its appropriation. Nearly all of our idealisms in the past have been static, *i.e.*, they have started with a dogmatic assertion that all *is* one. At this point many earnest and naturally "idealistic" persons were lost, for they had no adequate basis of experience upon which to rest such an assumption. Their minds had not succeeded in working their way through to a mental understanding of any such fact. Their emotions had not driven them to its acceptance on faith. And their mystical faculties were not so constituted as to vouchsafe to them any immediate perception of the unity. And so they simply foundered or muddled through with an idealism which was doomed to despair. But to-day it is a significant fact that thinkers of widely varying stripes are coming to realize that it is the function, the *dharma,* of man to venture. In the practical details of life we are constantly called upon to act before we are completely certain. Upon such a basis we go into business or into matrimony. The truth of the matter appears to us increasingly during the process of dealing with it. Similarly, in the matter of idealism, many of us feel that we have had hold of the wrong end of the stick. Whatever may or may not be the ontological nature of the universe as such, we perceive within it a unifying principle which seems to be its principal meaning. We want unity in our own lives, workaday, intellectual and spiritual. We want unity in our national lives, social, economic, political and sectarian. And we want a unified world. What is incumbent upon the idealist is that he must resolutely start out upon the quest for the unity which he claims to love.

New York.

CONVERSIONS AND RECONVERSIONS TO HINDUISM DURING MUSLIM RULE [1]

By SRI RAM SARMA, M.A., F.R. HIST. S. (*London*).

THE author of the *Dabistan-i-Mazahib* writing in the reign of Shah Jahan mentions several interesting instances of the conversion of the Muslims to Hinduism and their acceptance in their adopted faith. He was known to the Seikh Guan Hargobind and was on terms of intimacy with several Hindu saints. The cases that he records seem to be based either on his own information or on reliable authorities usually accruing in the reign of Akbar, Jahangir or Shah Jahan.

19. Gosain Chatrapab who was a Nagar Brahman from Gujerat and died in 1637 A.D. taught the author of *Dabistan* the Hymn of the Sun and asked one of his disciples, Ganesh, to teach him the elements of Hindu religion. The author of the *Dabistan* was not a born Hindu and naturally what Gosain Chatrapab did was equivalent to conversion. This Gosain seems to have been one of the foremost Hindu saints of his times. Jahangir and Abdur Rahim Khan-i-Khanan were among those who respected him.[2]

20. The author of the *Dabistan* met another Hindu saint, Kaliyan Bharti, in 1643 at the town of Kiratpur in the present district of Hoshiarpur in the Punjab. He was a *Sanyasi*, yet he had travelled in far off Persia, lived among Muslims, returned to India and was still respected as a great Hindu saint. There is reason to believe that when he lived in Persia he had become a Muslim. It was only the licentious life of Shah Abbas Sofwi the Great (1583 to 1628 A.D.) that made him give up the religion which permitted such misdeeds. His return and consequent acceptance among the Hindus is therefore significant.[3]

21. But probably the greatest of Muslim converts to Hinduism is Kabir. Born of Muslim parents or adopted by them, this Muslim weaver lived to found a Hindu sect. The faithful have tried to make him a miracle child born of a widow daughter of a Brahman of Benares whom Swami Ramanand blessed with a son not knowing that

---

[1] Continued from our issues of February and March.

[2] Pp. 184 to 186.

[3] Pp. 186 to 187.

she was a widow. When her father remonstrated, we are told, Ramanand refused to modify his blessing. In due course the miracle child was born. But the Brahman was not sure he would be able to persuade the sceptics and the scoffers that the birth of a child to a widow was the result of a miracle rather than an offshoot of sin. He tried to drown the boy who however was discovered by a Muslim weaver and his wife who took him home and brought him up as a son of their own. The faithful and the less believing are all, however, agreed that Kabir was brought up as a Muslim.[1] His Muslim contemporaries claimed him as one of themselves and were prepared to fight the Hindus on this issue. But he was accepted as his disciple by Ramanand, the great Hindu saint of Benares, whose greatest disciple he lived to be.[2] It was however not Ramanand alone who claimed him as a Hindu. The contemporary Hindus knew him as their leader and a member of their faith. The story of the quarrel between the Hindus and the Muslims for performing his death rites according to their religious faith as recorded by Abul Fazal in the *Ain-i-Akbari* [3] proves that Kabir was known to be a Hindu to his contemporaries. Of course one can understand the Muslims trying to bury one born into their faith, but the Hindus could not have claimed to cremate him had they not accepted his conversion to Hinduism. Tradition further records his persecution as a Hindu saint at the hands of Sikandar Lodhi, king of Delhi.[4] Further a large number of his Hindu followers are found even to-day in different parts of India, particularly the United Provinces and the Punjab. In the latter province the Kabir Panthis, as his followers are called, have been admitted by the Punjab government as caste Hindus.

Thus here is an example of the Hindus converting a Muslim and raising him to the rank of their religious leader. He is reckoned among the great Hindu devotees by Nabbaji, the author of the famous *Bhakt Mal,* the book of Hindu saints written in the seventeenth century and commented upon the Priya Dass soon after. No greater proof is needed of the catholicity of a religion that could raise a Muslim convert to touch a high position. All honour to Swami Ramanand who admitted this Muslim to the Hindu's faith. And equally liberal were the contemporary Hindus who raised him to such a high status.

22. The *Dabistan's* list however does not end here. We are told that a large number of Muslims were converted to Hinduism and

---

[1] *Dabistan*, p. 200.
[2] *Ibid*, p. 201.
[3] Vol. II, p. 129, 171, 182, *Dabistan*, p. 292.
[4] Macauliff, *The Sikhs*, VI, p. 132.

admitted as *Vairagis*. The author speaks as if he knew of these cases himself. Two names are mentioned as that of Muslim nobles who were admitted as *Vairagis*—Mirza Salih and Mirza Haidar.[1]

23. Another case that smells of the conversion of a non-Hindu to Hinduism is that of Keran who became a *Vairagi*.[2]

24. The enslavement and conversion of a large number of Medaris and Jalalis is mentioned by the *Dabistan* this time through the efforts of the *Sanyasis*. Jalalis were the disciples of Sayid Jalal, a Muslim saint buried at Uch in Sind. They were Shiahs. The Medaris are Sunnis. Once it so happened that these Muslims tried to sacrifice a cow at a place of Hindu pilgrimage where *Sanyasis* were assembled in large numbers. The *Sanyasis* rescued two cows by paying exorbitant prices for them, but the Muslims brought a third and sacrificed it. A battle followed. The *Sanyasis* killed seven hundred of these Muslims and defeated them. Their children were enslaved but were apparently brought up in the Hindu faith.[3]

25. The *Sanyasis* were not the only Hindu sectarians who admitted the Muslim into the Hindu faith. The Vaishnavas also admitted Muslims to the Hindu's faith and converted many of them.[4]

26. When Guru Hargobind returned to Kiratpur [5] he succeeded in converting a large number of Muslims in the neighbourhood of his place of residence so that not a Muslim was left between the hills near Kiratpur and the frontier of Tibet and Khotan.[6] This happened before the conquest of Kiratpur by the Mughals in 1645.[7]

When we come to Hindu authorities we are surprised to find them describing the re-conversion of countless Hindu converts to Islam. Let us start with rather a conservative authority, the *Bhavishya Purana*.

27. In the concluding verses of the *Bhavishya Purana*, Volume II, Book III, Part III, Chapter III, f. 36 *b*, we are told of Raja Ganga Singh. The first three verses of Chapter IV make him the tenth sovereign after Bhoj and place his accession 500 years after his death. We are then told that he was a contemporary of Raja Jai Chand of Qanoj and Anang Pall of Delhi. Under him Mlechhas began to perform all the duties of the Aryas (verse 10), so much so

---

[1] P. 203.
[2] P. 203.
[3] P. 217.
[4] P. 218.
[5] See above.
[6] *Dabistan-i-Mazahib*, p. 235.
[7] *Dabistan*, p. 238.

that Kali was at last frightened and went to Krishna in order to remonstrate with him for this sorry state of things; the prevalence of so much religion in an age which he had been assured would be particularly dominated by absence of religion. Again in his lament we come across a very significant phrase. His sons, the Mlechhas, he laments, have adopted the Aryan religion (verse 15, f. 87*a*).

27. A little later on we find the *Bhavishya* recording traditions of the re-conversion of Hindu converts to Islam *en masse*. Chapter IV of Part IV of the third book in the second volume (f. 122 *b*, Part II, Volume II), describes first the conversion of a large number of people in different cities of Dudia to Islam. This, we are then told, evoked a reaction (Verses 52 and 53). The Aryans felt depressed. But they soon found out a remedy. The disciples of Krishna Chaitanya took upon their shoulders the hazardous task of reconverting their lost brethren. Then follows a string of names of the preachers with the locality of their ministry. Disciples of Ramanand went to Ajodhya and converted the Mlechhas to Hinduism. Sanyogis were also admitted to Ramanand's creed. Nimbaditya with his disciples went to Kanchipur. Vishnu Swami went to Haridwar. To Muttra proceeded Madhavacharya. Ordered by Ramanuj Sankracharya of Saiva persuasion went to Benares. Ramanuja went to Kanoj. Dhanvantri chose Allahabad as his centre of activities. Bhatoji, Jai Dev, Kabir, and Sadhana helped in this good work. The efforts of the Muslims were thus undone. Large numbers of adherents were secured by Vaishnavas, Saivas and Saktas.[1]

A very interesting part of this description in the *Bhavishya* is the different types of *Mantras* these teachers gave their followers, the varying shape of the mark on the forehead (*tilaka*) that they employed, the necklace that they asked their disciples to wear. All the outward emblems of Hinduism have been exhausted in order to prove that the Mlechhas (Muslim) or Hindu converts to Islam were thus regularly and formally admitted into the Hindu fold. A rather intriguing word in this description is *Mlechha Yantra* which my friend, Pandit Raja Ram Sastri, would translate as the Muslim call to prayers, but which may probably be better rendered as mosques. We are told these *Mlechha Yantras* were destroyed in the course of these attempts.

What exactly is the value of these facts recorded by the writer of this part of the *Bhavishya* ? We would at once concede that all the facts mentioned here need not be historically true. We admit that the preachers lumped together here were not all contemporaries. We further recognize that several of them were not disciples of Chaitanya. What, one may very well ask, is then left. The answer is simple. When all allowances have been made we are left to face the fact that the writer of the *Bhavishya* knew of an old tradition when several Hindu preachers in different localities counteracted the growing power of Islam by reconverting Hindu converts to Islam back to the Hindu fold as also by admitting the Muslims to the Hindu fold. He may have confused the tradition, played havoc with its chronology and transplanted preachers and places. What is still more important this time his sympathies are with the reformers.

---

[1] *Bhavishya Purana*, Vol. I, II, Book III, Part IV, Chapter IV, verses 52 to 81.

Unlike the first extract cited, he does not look upon the admissions of Muslims to the Hindu fold as something strange and lamentable. This is important when we remember the fact that the age of this part of the *Bhavishya* is uncertain. It may indeed be modern. But all this does not destroy the fact that the writer knew of earlier traditions of conversions and was content to record them.

D. A. V. College, Lahore.

" UNIVERSITY SETTLEMENT " : ITS LESSONS FOR INDIA

By SASADHAR SINHA, B.SC. ECON.; PH.D. ECON. (LOND.)

Toynbee Hall in East London is symbolic of a great movement whose influence is no longer confined to London, nor to England alone. It has spread far and wide, even to far-off Japan. The Settlement Movement fittingly arose in England, the first home of modern industrialism, out of the impact of the rising social conscience of the nineteenth century with the evils of the rapidly developing industries—injustice, poverty, filth, disease and degradation. In the seventies Samuel Barnett fresh from Oxford had deliberately chosen one of the poorest parishes in London for his life's work. It is here that he first came in contact with the industrial proletariat and Miss Hill's study on " The House of the London Poor " published at this period owes its completion to his co-operation. It " was recognised as a classic by all who were seeking to pass beyond the relief of distress to its prevention." It was precisely the latter which became the corner-stone of the movement that Barnett was about to initiate. In a paper read before St. John's College, Oxford, in 1883, he developed the idea of settlement work. His idea was to attract University men to settle down in poor neighbourhoods in London in order that their superior attainments might be brought to bear upon their less fortunate fellow citizens. Barnett was a firm believer in creative co-operation, or as he put it, in " bringing helper and helped into friendly relations." He wrote: " Vain will be higher education, music, art, or even Gospel, unless they come clothed in the life of a brother......Vain too, will be sanitary legislations and model dwellings, unless the outcast are by friendly hand brought in one by one to habits of cleanliness and order, to thoughts of righteousness and peace."

The idea fell on fertile soil. Shortly afterwards a house was built in Whitechapel and christened Toynbee Hall in memory of Arnold Toynbee, also an Oxford man and an ardent spirit in the cause, who had just died. The Hall was formally opened to residents on Christmas Eve, 1884. Many similar institutions have sprung up since all over London and elsewhere.

The settlement idea is a fruitful one. It is not primarily religious. To be sure, its later development has generally been on secular lines. Its essence lies in Service through neighbourliness and co-operation between groups of University students or others given to social service and the people among whom they take up their residence or work. This active co-operation takes manifold forms, educational, cultural, hygienic and vocational. To begin with, it is of a complimentary character. It steps into the gaps, as it were, to provide services which the State or Municipality has neglected or only imperfectly fulfilled. Indeed, its aim should be, as someone aptly said. to make itself superfluous in time. With the development of public institutions the field of voluntary service becomes narrower.

The *raison d'étre* for a similar movement in our own country need not be emphasised. Nor need it be restricted to industrial populations. For not only will this inaugurate institutions which will reflect in miniature all the activities which a modern State or Public Authorities should provide for its citizens—an education in itself, but at the same time be a training ground for our future educationists, social workers and politicians.

The heavy responsibility for the future of our country that lies on all of us can only be brought home by the living contact with the varied problems that daily confront men, women and children in all walks of life. It is only by grappling with these difficulties in our youth that we shall be the better fitted for properly discharging our public functions in later life. Settlement work is the best antidote to amateurishness in public life. Indeed, no public policy can be fruitful unless it is built on solid data garnered in the course of one's personal experience. To students of the social sciences especially this type of work should have a particular appeal, for it will provide them with material for research which no book or report can supply. It is only by such painstaking work, which in every Western country has been the prelude to social reforms, that the social conscience can be aroused. Our prime requisite is knowledge, more knowledge and yet more knowledge of our economic and other social problems. As Comte said: "*Savoir pour prévoir et connaître pour améliorer.*"

In this brief outline, an attempt has been made to present the necessity of settlement work among our students from three different angles: firstly, its place in the scheme of social service scientifically approached; in the second place, its cultural value in the quickening of group life, in education, music, art, hygienic living, etc. ; and finally, its educative value for the students themselves for their future public careers. The difficulties in the way of settlement work in our country are many. But the only hope lies in the fact that opposition from whatever quarter it may come may in the fulness of time yield on the proved value of the work.[1]

London.

---

[1] Those who are interested in the subject will find the following useful : R. A. Woods and A. J. Kennedy : *The Settlement Horizon* (Russell Sage Foundation, New York, 1922) ; *Settlements and their Outlook—An Account of the First International Conference on Settlements, Toynbee Hall*, London, July, 1922 (P. S. King & Son, Ltd., London).

COLLEGE AND UNIVERSITY EDUCATION *

By DR. W. S. URQUHART, M.A., D.L., D.LITT., D.D.

It is a great honour to be asked to preside over this the ninth annual Conference of the All-Bengal College and University Teacher's Association, and I thank you for the privilege and opportunity you have given me. This is my second visit to Faridpur. On the first occasion, during my Vice-Chancellorship of the University,—the occupations of a Vice-Chancellor being many and various,—I came to open an Agricultural Exhibition ; on this occasion my business is to preside over a College and University Teachers' Conference. I do not know that the occasions are so diverse as at first sight they appear to be. Something of symbolism may be extracted from the coincidence. University teachers ought not to be out of touch with the problems of the rural development of a province where the great majority of the inhabitants are still engaged in agricultural pursuits.

The fact that you are holding your conference in a country town like Faridpur is in itself interesting. I suppose the idea is that the conference should be held biennially; or at least triennially, in one of the mofussil centres, and this is as it should be. It would be a pity if the privileges of discussion and active membership should be confined to the city of Calcutta. There should not be any rivalry between town and country in the matter of College and University education. There are circumstances in which it is better that students should remain in the country, and other circumstances in which their particular needs are best satisfied by migration to a Calcutta college. Each type of college has its own distinctive contribution to make, and although there may be one or two weak colleges in the mofussil which are serving no useful purpose, it would in general be a thousand pities if the country colleges had, because of economic pressure, to close their doors or greatly limit their activities. A conference such as this should, if properly conducted, be inspirational to the local colleges, and especially to this one under whose auspices we are meeting and to whose hospitality we are so greatly indebted. In general it should enable us, both those of us who come from the town, and those of us who work in the country, to pool our experiences to find out on what lines we may respectively develop, and how we may help each other to the greater good of the University as a whole.

In many ways College and University teachers are to-day in a difficult situation. They are attacked on all sides. They are accused of providing opportunities, however unwittingly, through the very existence of their institutions, for socially subversive activities. In respect of co-education they are accused of being false to the tradition of their country in encouraging it, or of being incorrigible conservatives in suppressing it. By many, by both friendly and unfriendly critics, they are accused of purveying useless learning, which neither provides daily food nor builds up character, and is therefore useless both for this life and for that which is to come. Some time ago the student's unions of the Scottish Universities, being in a frivolous mood, passed the resolution that

---

* Being the text of the presidential address of Dr. W. S. Urquhart at the 9th session of the All-Bengal College and University Teachers' Conference at Faridpur held on 31st March 1934.

"it would be for the benefit of Scotland if all the Universities were transported to the South Sea Islands," and in more serious vein it is sometimes argued that it would be better for the country if all our Universities and colleges were drowned in the Bay of Bengal.

As regards the first point it has on more than one occasion seemed to me necessary to refer to the harm which is done by hasty generalisation and I do not propose to touch upon that matter now beyond saying that there are hopeful signs that the uselessness of these generalisations is being recognised, and that in any case facts and proportions are open for investigation to those who will give them calm consideration. Incidentally however, I might mention that I had occasion recently to reflect upon certain percentages in connection with one large college, and I found that the proportion of students of that college who had come under suspicion, including those who had been merely interrogated, did not amount to more than half-a-dozen per thousand, during the last few years. Still, however small the percentage may be, it ought to disappear entirely, and I think we are all of one mind in intensely desiring total eradication. It does not help us, however, to hear general condemnatory and detrimental statements in regard to our colleges, that there are "snakes in the grass" and so on. We do not close public gardens, otherwise desirable, because it is possible that there may be one or two snakes lurking within. We desire rather to get rid of the snakes so that not one may be left, and it is the duty of all who know the facts of any particular situation to co-operate for the ending of activities which do so much harm to the country as a whole We desire the absolute cleansing and purification of our academic communities, but not the depreciation of them by generalisations.

In this connection I have been struck recently by a confusion which has arisen through a wrong use of words. It has grown customary in this country, even in the writings of the most reputable journals, to speak of school-boys as "students," although, according to the stricter and more authoritative usage of language the term should be confined to those who are studying in Colleges or Universities. The consequences of this confusion are many and various. For one thing students are unjustly made responsible for the actions of those who belong to a more juvenile stage. You come across a flaring headline in the newspapers about unruly students, but when you read the paragraph you find that it is entirely concerned with the insubordination or worse of school-boys. There are some people who never read more than the headings, and they get wrong impressions. But there are more general consequences of this confusion affecting the mentality of both teachers and taught, and the organisation of our system of education. I would plead very earnestly for a sharper distinction between the school stage and the University stage. In this connection I would urge, as I have often urged before, that we need a very considerable stiffening of the Matriculation Examination. There is another matter to which your attention might very profitably be directed and that is the reaction of the colleges to the new situation which will soon be created by the more general adoption of the vernacular as a medium of instruction in schools. The effect of this, whether for good or for evil, upon the knowledge of English, which will still for a good many years be the medium of instruction in colleges, ought to be very carefully and very seriously considered.

Might I refer also to the effect of the confusion between school and college standards upon the mentality of both teachers and taught in colleges? There are some college teachers who never seem to get rid of what I might describe as the "school-master complex" and who fail to realise that the relation between professors and students ought to be very different from the relation between teachers and school-boys. Most disastrous consequences have sometimes arisen through forgetfulness of this difference. Students also, especially in the lower classes of a college, are often forgetful of the fact that they have passed beyond the stage of the school boys, and they conduct themselves in the same irresponsible manner that has been encouraged by the want of discipline in some of the schools from which they have come. I would have every college teacher to lose no opportunity of reminding the students of the dignity and self-respect which is befitting to the college student. He ought to be encouraged to feel that he has become a man and should behave as a man and not as a school boy. Greater quietness, for example, is very desirable within our colleges. One does not expect to have old heads upon young shoulders, but we might at least have more evidence of seniority in respect of the use of the vocal organs, and the diminution of unnecessary shouting and loud speaking in the halls and corridors of our colleges which would be consequent upon a greater sense of dignity on the part of the students, would contribute to the efficiency of our academic work, and to a decorum in later life, the absence of which in public assemblies prevents useful conference and brings them into disrepute.

To turn to another of the topics I mentioned above,—the problem of co-education. This has already been engaging your attention. My attitude to the matter is wellknown, and I need not say much about it at the present time. I may simply say that several years' experience of co-education—and by this I do not mean the holding of separate classes at separate times—has convinced me of the value of it under proper supervision, and I am sure that it is a necessary form of the solution of the problem of women's education in present circumstances. It is not a problem which is confined to this country. I recently came across a review of the past fifty years of development in Edinburgh University, and I may quote a few sentences relevant to the situation there in 1889, nearly fifty years ago. "At the outset many strenuous advocates of women's education doubted as to whether curricula designed for men and developed to meet masculine needs were necessarily suited to both sexes. School training had never been identical, so that young men and young women would not have the same preparation for the University life. Many of these cautious observers would have preferred the creation of separate Women's Universities or Colleges......But for such a development time and money would have been needed. The men had the endowments, the buildings, the staff and the equipment. It was obviously simpler to demand a share in what existed than to plan some utopian and distant scheme. The University Commissioners under the Act of 1889 took this view and the demand was granted. The Faculty of Arts was most immediately and fundamentally affected, but it was not the only one to feel the change......The principle of equality has triumphed all along the line." The situation in Edinburgh fifty years ago is strikingly similar to the situation here to-day, and the effects of co-education which obtains in all the Scottish Universities, have not been disastrous during the last fifty years. Some of the healthy camaraderie of the house, should and does, show up under sympathetic and far-sighted authorities.

Another topic which has been very much to the forefront recently is the relative importance of vocational and general education. Almost every address of an educational character has dealt with this and it occupied much of the attention of those who took part in the last Universities' Conference. Strictly speaking, it is a subject for discussion by those who have to do with the remodelling of High School education, as I consider that the crux of the problem is how to differentiate between those who are suitable or inclined for a University education and those who are not so adapted. But it does concern us very closely in that it would be exceedingly unfortunate if we conceived University education so narrowly as to put it out of relation to the needs of vocational instruction, or if we thought that the Colleges and Universities had nothing to say upon the economic needs of the country. I think, however, our special duty lies in the direction of showing willingness to be deprived in the colleges of a considerable number of students whom we admit at present both because of financial considerations and because we, in our pride, still think that we are giving the only education worth having. But we have, I think, a positive duty as well, and that is to show that education is wrongly conceived if it is thought to be merely a panacea for economic evils, and to show also that there is a real place for education of a more cultural kind. We are entrusted with the training of the minds of the community, and these minds have to be properly trained both with reference to the engaging in particular pursuits and in reference to the conduct of life as a whole. I think a great deal is lost if a boy begins a technical training too soon, or if he receives *only* a technical training. This would be unfortunate even if he were sure of a post in his particular line when he has completed his curriculum of practical studies. It is doubly unfortunate if he has to search about for an occupation, and perhaps find it in an altogether different direction from that for which he has prepared. Having only a particular training, he is not so well prepared for emergent needs as the student with a more general equipment. And what of his staying power, his power of persistence even if he gets an appointment for which he is specially equipped? Even the best posts have their aspects of monotony, and if they fall below one's expectations or below the young man's often excessively high estimate of his own powers, boredom and lassitude are apt to result. The only preventive of this is the cultivation of mind and spirit, the provision of mental resources within one's own control wherever we may be placed, the strengthening of the will so that we may be undaunted by the monotony of the succeeding years, the widening of sympathy so that we may find interest in others' and not only in our own concerns, even if these other persons belong to classes other than our own.

It seems to me that if in our concern about the remodelling of our University system we forget this inner factor, we shall be doing a great disservice to the country or at least we shall be failing her in the time of her need. We want modifications of our present system in many ways so that new avenues of employment may be opened up and fuller advantage may be taken of the economic opportunities that at present exist. But more than this we desire the mental and moral and spiritual preparation of those who are being educated. What is the use of opening avenues if you have not trained people to walk in them when they are opened, if they have not acquired that width of outlook which will enable them to understand where they are going, that spirit of sympathy which will prevent them from jostling their neighbours and that steadfastness of character which will carry them steadily onwards even when the sun is hot and the dust is blinding? It is this inner preparation to which I would summon the College and University teachers of the present day. The Colleges can be centres of enlightenment and emancipation, where are trained the minds of those who in the days to come will take the leading places in society. We have in our hands the moulding of the destinies of the future citizens. And yet I think we do not sufficiently realise this. We become pessimistic and we say that because we have no power over state action or the construction of external conditions therefore we have no function at all. Or we become unduly optimistic as regards the future, and bank upon everything being done by a change of constitution or a transformation of external conditions.

But it is internal disposition rather than external conditions which matter in the long run, and we can influence these with our Colleges and Universities. We can aim above all at purity of academic motive, being fully determined that we shall not allow differences of race or any other extraneous differences to influence our acedemic action. Nothing could be more disastrous for a country than the habit of allowing other than academic interests to affect unduly college and university action. If this were to become the persistent procedure then our educational system instead of forming and guiding public opinion would be dragged miserably and ignominiously at the chariot wheels of party leaders and we might as well close our doors for all the service we shall be able to render to the community.

If we are to keep our ideals high there is an even nearer danger which we must avoid within our colleges and universities, and that is the tendency which is in human nature everywhere to form parties or groups or cliques. In academic circles these seem to grow up with startling rapidity, and unless we are on our guard they poison the academic life. Friendship and association are all very well, but it is a miserable travesty of friendship which leads us to consider academic questions from the point of view of the advantage of our particular group, which leads us to ask, when any proposal is made, 'Who made it, and how will it be viewed by the leader of our group?' This is frequently the canker of public life and we cannot prepare our students effectively for their place in society unless we see to it that it is not the canker also of our colleges and academic life.

These are difficult times, as I have said, for College and University teachers, but I think it is possible to be conscious, without pride, of the high place we may occupy in the community, and of the opportunities that lie before us. We can continue to occupy that position and to use these opportunities, if we preserve our own self-respect, and refuse to allow our colleges and Universities to become subservient to extraneous interests. The perfect society is like a work of art, constructed out of unpromising and diverse materials, or it is like a poem wrought out of discordant sounds and discrepant phrases. In our moments of vision we may think of ourselves as the poets and artists of society. And, if looking at ourselves and each other, we sometimes become cynical and incredulous, if in the light of common day the vision fades, let us not allow ourselves to laugh ourselves to scorn. For there is some truth in this idea, that we perhaps as much as if not more than any other class, are the moulders of this perfect society of the future of which we dream. We are so more indirectly than directly, through those who are at present under our care and whom we may influence as to the form of their future life, teaching them to have salt within themselves, resources mental, moral and spiritual, teaching them in their public life to choose wisely between becoming "political invertebrates" and "political cankers," teaching them to keep their ideals high but not to be too impatient about the *tempo* of their fulfilment, teaching them to steer by the fixed stars but not to rock the boat too much in the course of the voyage, and to bide their time when clouds hide the stars for a little. We have a duty both to the immediate future, which may be fulfilled in academic reconstruction and to the more distant future which may be fulfilled in mental and spiritual illumination. If this Conference can aid us in the fulfilment of these duties, it will have served its purpose.

Calcutta.

SECONDARY EDUCATION IN BENGAL *

By KHAGENDRANATH MITRA, M.A., RAI BAHADUR.

FELLOW TEACHERS, LADIES AND GENTLEMEN,

It is with mixed feelings of diffidence and delight that I agreed to occupy the proud position to which you have elected me. Those who have presided over your Conference before this are all men of outstanding position in the social and educational sphere of this country. Sir Prafullachandra Ray, Sir Devaprasad Sarvadhikary, Sir Pravaschandra Mitter, Principal G. C. Bose, Principal Herambachandra Maitra, Mr. Ramaprasad Mookerjee, Mr. Pramathanath Banerjee, Dr. Urquhart —to mention a few names only—are all eminent men who have shed lustre on their respective spheres of life. I cannot but feel a sense of insignificance before those great names. The more I do so, the more am I overwhelmed with your kindness in asking me to occupy the chair on this occasion. But I am indeed very pleased to be in your midst to-day, for I have been a teacher practically all my life. Brother teachers, pray accept the homage of one who has like you toiled on in his own way to carry the torch of knowledge among his countrymen.

While congratulating myself on the honour you have done me, I must not forget the circumstances to which I owe my position. You all know that Mr. Syamaprasad Mookerjee was elected to preside over this session and I may tell you that no better selection could be made. I say this not from any sense of conventional humility nor from the great love I bear my friend and pupil, but from a genuine regard and admiration of his great qualities as a statesman, administrator, educationist and as a man. Worthy son of a great father, as a Governor of the province put it, he has won the admiration and esteem of all who have come into contact with him. He could have made valuable contributions to your deliberations if he had not been prevented by temporary ill-health from occupying the presidential chair to-day.

When I think of the condition of Secondary education in this country, my mind is filled with despondency, because there is so much to be done, and we have neither the money nor the energy to carry out the much-needed improvements. We are afflicted with chronic poverty on the one hand and on the other the health of our people is undermined by disease and malnutrition. Health and wealth are the two great assets of a nation. No improvement, no reform is possible without money and without strength to carry out the reform. If the Sadler Commission diagnosed the disease 17 years ago, the remedy is slow in coming. When we turn to stern facts what do we find? We find many of our schools suffering from inanition. Many of them are mere apologies for high schools. The number of students is small, income is inadequate, teachers are ill-paid and the output unsatisfactory. On the top of this there are party factions, communal jealousies and in some cases political troubles. The result is that phantom of education recedes further and further to our eternal shame and disappointment. So far as Bengalees of the middle class are concerned, education is almost like the air they breathe and the bread they eat. It is often a pitiable sight to see how the people of a locality, thinned by the ravages of malaria, are straining every nerve to maintain a high school for their boys! They have perhaps created a high school with their life-blood and helping it to drag on a mere existence. But there is no one to help them. The Inspector turns away from it with a cynical smile—it is a weak school and no grant can be given to it. But what are the people to do? They cannot increase population when disease and death are taking their toll. They cannot raise more money, because there is no more money to give. The system of education introduced in this country a hundred years ago is now regarded as a misfit. We have made it as costly as possible and the people's purse has been taxed almost to a breaking point.

---

* Being the text of the Presidential Address delivered by Rai Khagendranath Mitra, Bahadur, at the 13th session of the All-Bengal Teachers' Conference at Asansol.

Besides, the problem of widespread unemployment has subjected the present system to an acid test which has exposed its inner unsoundness in all its nakedness. It is no wonder therefore that people are not content with the present state of Secondary education in this province. As an Inspector of Schools for several years and as a member of the University School Committee, it has been my sad lot to come across so many cases of ill-equipped, ill-managed and ill-staffed schools that it makes my heart sink within myself. I think it may safely be said that for every good school in Bengal there are at least 3 or more indifferent or bad schools. A suggestion was made at a Conference of educationists held in influential quarters for the abolition of all these struggling schools. I wish I could support it. But in that case the pervading gloom will gather round in a thicker and deeper form. Whatever might have been the motive of those who inaugurated this system of education, it is a fact that we cannot do without it now. Unless something better can be substituted for it, it is not possible to take away what little we have. But is it impossible to have something better? The present system has outgrown its utility and although it is high time that our statesmen and publicists addressed themselves to the task of rebuilding the worn-out edifice of Secondary education, the hands of the clock are surely not pointing in that direction. Government does not seem to be worrying about it. The legislature has quietly dropped it. The University is only applying symptomatic treatment, when drastic constitutional remedies are needed. Changes in the curricula are suggested from time to time but any drastic change is viewed with suspicion. So the wheels of progress initiated by the University get stuck up before any start is made. A scheme was formulated some years ago by the Calcutta University Senate suggesting certain changes in the Matriculation Regulations, one of which sought to make our mother-tongue the medium of instruction and Government has not yet seen its way to sanction them. I understand that a reply has recently been received from Government expressing general agreement with the principle underlying the scheme and intimating that a conference would soon be called to discuss the matter. Gentlemen, I may be pardoned if I give expression to my misgivings regarding the materialisation of the scheme. From what I know of the ways of Government, these conferences often lead to the delaying of matters which cannot otherwise be delayed with decency and sometimes to safely shelving them. The second alternative does not seem to be possible now, but there is nothing to prevent the first from happening. But the longer it is delayed the worse it will be for all concerned. For the rising tides will not permit our remaining where we are and inertia will only react in making the discontent still more widespread and vocal.

That reform is badly needed everybody agrees but it is slow to come. Unless Government and the University authorities join hands and frankly face the problem, reform will be long in coming. The present system cannot continue long. Can there be any sense in having a system of dual control in an important matter such as Secondary education which has a far-reaching effect on the formation of the manhood of our country? Even in the matter of selection of text-books the ridiculous dualism is apparent. The University prescribes text-books for the Matriculation Examination and the Central Text Book Committee constituted by Government prescribes text-books for classes below the first two. The absurdity of the thing becomes obvious when we remember how text-books are selected by the Government Text Book Committee. Are books selected on their merits? No. There are various other considerations which must weigh with the sage advisers of the Text Book Committee. So books are to be made to order. These made-to-order text-books carry the boys up to Class VIII stage. Thereafter the Matriculation course prescribed by the Calcutta University must be followed. The result is that the student is obliged to unlearn what he has already learnt. In such an important subject as history, accuracy and correctness of fact must be sacrificed at the altar of individual and communal likes and dislikes. But as soon as the student reaches Class IX he breathes an atmosphere which is free from such personal or communal bias. It is a bad system which permits a subject to be cut vertically like this. If certain things are to be avoided, on political, communal or other grounds, let them be avoided throughout. In education, consistency is a great virtue if not in politics. Inconsistency leads to discord and the sooner it is ended, the better for the progress of education in this unfortunate country of ours. It would be far better in the interests of education to set up a single authority which will then be in a position to lay down a general and consistent policy for the whole curriculum starting with the Primary and ending with the Matriculation course.

There is another anomaly which very often disturbs the equilibrium of our educational system. In the case of all high schools, the managing committee must be approved by the Syndicate. But if we examine the constitution of different schools, we find that no one principle is followed. In the case of Government schools one system, and in non-Government schools quite another system is followed. But that is not my point. I wish to refer in particular to the system of approval by the Government. This approval means in the case of Calcutta schools, approval by the Inspector of Schools and in the case of mofussil schools, approval by the District Magistrate. Now this double distilled approval of school committees does not make for the efficiency of schools. On the contrary, the Inspector and the District Magistrate may not often see eye to eye and then the Syndicate may end by taking a different view altogether. I know of cases when the voice of the S. D. O. prevailed in the matter of departmental approval and also of cases when the University was placed in an awkward position *vis-a-vis* the Education Department. These difficulties require to be removed at an early date. One way of solving them is to make the University the sole approving authority. If there is any undesirable element in the composition of the Committee from the point of view of the Department, it can be represented to the University which contains a fairly large official and nominated element. In any case, the Department, which is the sole controlling authority of the grant-in-aid system, can withdraw the grant-in-aid in case the school contains elements which are undesirable from the Departmental point of view. I think that by adopting such a course Government may avoid the rather doubtful method of having to depend upon the whims of individual officers in the matter of approving Managing Committees of Secondary schools, Experience also confirms this view. When the University School Code was introduced, Government looked askance. At first it was extended to the schools which are neither controlled nor aided by Government. But later on wiser counsel prevailed and Government was pleased to adopt the School Code after very careful consideration. The School Code is based on democratic principles. It has standardised the constitution of School Committees and introduced a very large measure of the democratic element. The difficulties which are sometimes met with in working this constitution arise from the habit of clinging to the old bureaucratic ideals. I think in course of time whatever difficulties there are will vanish.

I next turn to the grant-in-aid system itself. There is a considerable amount of money which is distributed among the Secondary schools of Bengal by way of grants-in-aid, such distribution resting principally with the Divisional Inspectors of Schools, acting in concert with District Magistrates. My personal experience is that there is no uniform system on which the grants-in-aid are distributed. It has sometimes a tendency to degenerate into distribution of patronage. Patronage is good when it goes by merit alone. But the point I desire to make is that it does not always go by merit. What I wish to suggest for the consideration of Government is whether it will not be better to have a Committee composed of official and non-official educationists presided over by the Divisional Inspector to go into all the cases and distribute the grants-in-aid after taking the approval of the District Magistrate. If District Education Boards can be set up for Primary education, why can't a Divisional Committee be set up for controlling the expenditure of more than twelve lacs of Rupees in grants-in-aid ? This will entail the curtailment to a certain extent of the Inspector's powers, but it will create confidence in the minds of people and in the long run strengthen the position of the Inspectorate.

The problem of Secondary education is a vital one in this country. Its importance is enhanced by the circumstances in which we are placed. Many avenues of employment are closed to us, many posts are reserved for people other than natives of the soil, facilities of trade and commerce are denied to our enterprising young men, hence there is so much scrambling for the bar and other learned professions to which education is the only passport. It is therefore one of the fundamental rights of the people to demand that its Educational System should be placed on a sound basis. A reasonable proportion of public revenues should be spent on Secondary education. But what do we actually find ? The money that is actually spent on Secondary education is wholly inadequate. I think Government has been slow to recognise its duty in this direction. That it has no money is an excuse which does not bear the light of criticism. I shall not refer to the much criticised Police budget. I think a little economy here and a little there will enable Government to do a great deal towards improving the present condition. Many Retrenchment Committees sat and many more will sit, but to give effect to their recommendations is another matter. What has Government done so far to effect retrenchment suggested by the Swan Committee of 1931 ? Quite a large amount of money is annually spent by Government in maintaining the Guru Training Schools and the Normal Schools. I think every one will admit that their utility is gone. To train up a few Gurus who have hardly education enough to profit by the training they receive is, I think, worse than useless. In the Government Training or Normal Schools, teachers for H. E. and M. V. Schools are trained. The M. V. Schools are fast disappearing and the M. E. Schools are kept alive by an artificial transfusion of blood—*i. e.*, by holding out hopes of scholarship. Both the Guru Training and the Normal Schools are out of tune with the growing popularity and demand of Secondary Education in the province. Even if it is contended by some that they have still some utility, I reply that there are many directions in which reform is badly needed. Is it not fair that the many high schools which are suffering from 'pernicious anaemia' in the words of the Sadler Commission should get assistance from the coffers of the state ? Is it not more important to improve the lot of teachers who are working in the midst of squalor and despair ? A proposal was set on foot by a kind-hearted Minister to give some relief to teachers in non-Government schools in the shape of Provident Fund contribution. It was accepted, but before it could bring the benefit to the doors of the really needy, the funds ran short and the hands of the clock got once more stuck up. My firm conviction is that if Government could see their way to shake off the shackles of blind adherence to tradition and effect a little economy in the Education Budget, money will not be wanting to give this much needed relief. The reduction of the post of one Sub divisional Inspector of Schools in a district will enable Government to pay the Provident Fund contribution of half the total number of high school teachers in the whole of that district.

I am one of those who regard education as the eye of a nation. Just as the human body is reduced to a state of utter helplessness when it is devoid of sight, so is a nation reduced to a miserable plight when it is deprived of the minimum of education. In our country, circumstanced as we are, Secondary education is that minimum education and I would, with all the emphasis I can command, invite the attention of all right-thinking men to the question of the improvement of Secondary education in this country. I am also one of those who believe that unless the condition of the Secodnary Schools is improved, the lot of the Secondary School teachers cannot be improved. These deserving men, often with high academic qualifications and sometimes with rare gifts of imagination and genius are allowed to work on a mere pittance. The guardians are poor, the boys are ill fed and ill clad, the locality perhaps is steeped in ignorance, the schools are uninviting and the lot of the average teacher—I speak of the average teacher—is cast among these surroundings. I consider it a sacred obligation of Government and the public to try and save these teachers from want to which they are permanently condemned by their own choice. That choice, as every one will admit, carries with it the implication of a certain amount of sacrifice, and almost every teacher is prepared to make that sacrifice. But there is a limit. Nothing is done to ensure that they get at least living wages. The Department sets its face against the weak schools and sometimes threatens them with actively contributing to their extinction. What can the University do ? It has to depend upon the Government agency for inspection and that agency has neither the inclination nor the power to move an inch from the hide-bound procedure. The School Code culminating in the establishment of the Arbitration Board is calculated to give some relief to the teachers who are adversely affected by the hasty and whimsical decisions of the authorities of a school. The Arbitration Board sanctions some compensation. But where is the money to pay it ? After protracted correspondence containing threats of withdrawal of recognition uttered nearly half a dozen times with solemn seriousness, the compensation is perhaps paid after withholding the existing teachers' salaries for a good part of the year. Is this a satisfactory state of things ?

As one of those who had some share in the establishment of the Arbitration Board, I see in it a permanent measure of safety for the teachers. But the good work which it can do is seriously hampered by the chronic poverty of the majority of our high schools aggravated by the unprecedented economic distress prevailing in the world. The university has promulgated a set of model rules for the management of Provident Funds in private schools. The rules are probably good so far as they go. But can the contributions be guaranteed ? It requires money to pay the contributions regularly. Even this small reform cannot be carried out in many schools for want of adequate public support. There was a time in this very country when large Universities affording accommodation to ten thousand students sometimes were maintained entirely by public support. In these days, it sounds almost like a story of the Arabian Nights, but it is a fact that the learned professors in those Universities, some of whom claimed to know almost every subject under the sun, were fed and entertained by the public of the locality.

Closely connected with the problem of Secondary education, is the question of the training of teachers. The critics of our Secondary education system are apt to say that a large percentage of our teachers are untrained. Even amongst 5,900 graduate teachers, not more than 800 are trained. But whose fault is it that so many of our graduate teachers are not trained ? There are only two training Colleges in Bengal maintained by Government and they can supply only a limited number of trained men. There is an L.T. course for undergraduates and a B. T. course for graduates. The Dacca University also confers a higher degree—M. T.—on its students. So far as the present situation is concerned, there does not seem to be much attraction for the L. T. course. In the Diocesan College, there were arrangements for preparing women graduates for the B. T. course, but the Training department is going to be closed soon. The Scottish Church College has stepped forward to take up the course. A scheme is under consideration of the Calcutta University for attaching a training class for those graduates who may desire to go up for the degree of Bachelor of teaching. It is also being considered whether short Vacation and Refresher courses might not be opened for qualifying teachers for a training certificate.

While I am upon this subject, I might just as well mention that on account of the growing importance of the library movement, a University Committee is considering the possibility of opening a library training centre in Calcutta. When such a training centre is opened, many young graduates will get an opportunity of qualifying themselves for appointment as librarians in the various schools and colleges which maintain libraries as also in other institutions which have reading libraries attached to them.

It is often said that the training of teachers should consist not merely in obtaining a diploma or a certificate in this country, but selected teachers should get an opportunity of going abroad and enlarging their mental horizon by special courses of study prosecuted in well-known foreign Universities. As a matter of fact, Government used to send one or two teachers abroad every year for training. The selection of teachers, although not limited in a technical sense, was practically confined to Government school teachers. As Inspector of Schools of the Burdwan Division, I tried to break away from this tradition and recommended a non-Government-school teacher. But my suggestion was not accepted—not perhaps because it was something unusual, but because the deputation had to be stopped for that year as a measure of economy. I do not know when there will be a change in the present circumstances which will make it possible for Government to sanction necessary funds for such deputations. But if the Council of the All-Bengal Teachers' Association agrees, the matter may be taken up by them as soon as their funds permit It will be a step in the right direction.

This beneficial measure along with many other movements of first-rate importance may be inaugurated by your Association. I have abounding faith in your association. I regard its establishment as a landmark in the history of Secondary education in this country. In these days of hard competition, nothing can be more important than united action. Those who see in your united action a trade-guild spirit do so because they are afraid of your growing power. I think the proper attitude of right-thinking men is to welcome this accession of strength as it is full of immense possibilities for good. Your association includss some of the best products of the Calcutta University and the best among them will naturally be called upon to guide the deliberations of your Association. So the decisions of your executive will more often than not carry the weight and authority of the best men amongst the teachers. If Providence has given you this position, it is up to you to make the fullest use of it. It is a matter of gratification that already you have gained a good name for justice and righteousness in your counsels. Your Association is justly recognised by the Calcutta University and also by Government. But there is still a great deal of leeway to be made before your organisation may be said to be well out into the sea on the voyage of progress. You have still to obtain the share which is legitimately your due in the control of Secondary education and in the framing of the curricula. So long as a just measure of representation is not secured for your Association, you cannot lay down your arms.

Gentlemen, there is a great deal to be done, but the magnitude of the work still to be accomplished should not for one moment be allowed to damp your energy. Patience is the watchword of all great undertakings. The lot of our brother teachers should be improved, their pay and prospects should be placed on a better footing, Secondary education should be reformed, Vernacular should be made the medium of instruction, provision has to be made for those members of the teaching profession who are all on a sudden incapacitated from work and for the families of those who have suddenly dropped on the road in the march towards the goal—all this requires time. But I have a firm conviction that unless you allow your steps to falter, everything will come in the fullness of time. The Secondary Board is within sight, expects the Minister. Whether the expectation will materialise or not is more than I can say. But it is only just and proper that on this body when it is constituted, Secondary School teachers should be sufficiently represented; because they are the persons on whom the success of the institution will largely depend. They are the persons who will directly feel the pulsation of the machinery. In order to get the maximum good out of it, the Secondary Board should be an autonomous body, free as far as practicable from extraneous control and constituted largely on democratic principles. According to the fundamental principles of representative institutions, therefore, the Secondary School teachers should have a large share in its management. Otherwise the charges which are now levelled against the nomination-ridden Senate will apply to the proposed Secondary Board with greater force. What was tolerated in the constitution of the Senate thirty years ago will not be tolerated to-day in the constitution of the Secondary Board.

It is a pity that the importance of the reform of Secondary education is being tardily recognised. Even at the present moment, it is doubtful how many have realised the gravity of the situation. One of the problems in this connection which the proposed Board will have to face is women's education. The problem of boy's education is complicated enough, but when the question of women's education is considered, the problem becomes one of bewildering perplexity. It is needless to say that the demand for women's education has increased by leaps and bounds during the past few years and the number of girl schools, girl pupils, and women teachers are going up beyond all calculations. In many places there is an insistent demand for the education of girls, but the facilities are wanting. Perplexed with the trouble of having to educate their girls in places where there are no girls' schools, guardians are sometimes willing to put there wards into boy's schools, but the University has practically set its face against co-education in schools. I think on the whole it has been a wise decision. But with the need for starting more schools for girls, the problem of girls' education is coming more and more to the forefront. Should the girls be given the same education as the boys ? Should the same Matriculation course serve for both girls and boys ? In every matter in the world when aims are different, the method must needs be different. Should it be otherwise in this important matter of education ? I think a very different curriculum will have to be drawn up for girls, if they are to be prepared for those duties which are peculiarly their own. The question of imparting education through the mother-tongue will acquire a new significance when viewed in connection with women's education. Surely it is ridiculous to attempt to teach the girls through the medium of English. Such a system is bound to lose all touch with the realities of life. We cannot content ourselves with teaching our girl students enough English to say that divorce is an integral part of civilised life ! No educational policy in this country can be regarded as satisfactory which leaves the women out.

So far as women teachers are concerned, they will have their peculiar difficulties, no doubt, but it will certainly be a source of strength if the women teachers can also be enlisted as members of your Association. By a free interchange of ideas, the male and female teachers of Bengal will be able to evolve between them a system which is best suited to the needs of the country. Reverting to the question of the reform of Secondary education we are confronted with the problem of unemployment and it is sometimes suggested as a panacea that the whole system should be industrialised. Matric boys should be taught some craft or industry by which they may be able to earn their living. Without entering into the controversy, namely liberal education *versus* technical education, I may say from personal experience that the attempt to introduce what is called a Vocational course along with the University Matriculation course has not been attended with that measure of success which the authorities contemplated. I have seen a good many Government and non-Government schools where the vocational course is taught, but in most cases the measure of success achieved has been entirely disproportionate to the time, money and energy bestowed. In many schools, it is nothing but a useless adjunct, kept up as a show and conveniently trotted out as an argument for an increased grant-in-aid. There are, of course, one or two exceptions. I think I may generally say that the results are far from satisfactory. The vocational education has to be thoroughly reorganised, if it is to be productive of any good. I consider vocational education to be as important as physical and moral education. But it should be so modelled, either with or without a link with the Matriculation course, as to be really useful in solving the bread problem.

In conclusion, gentlemen, I would once more try to impress upon you the importance of tackling the problem of Secondary education in all its aspects. It is up to your Association to contribute to a satisfactory solution of this problem. A period of continuous and strenuous struggle is ahead. The fight has just started and it is for you teachers to fight it to a finish. The struggle in freedom's cause is always fraught with difficulties. But with unity which is the principal weapon in your armoury there is no reason why you should not come out victorious. Freedom is not so much for one's self, but for others. It has been well said that "the love of liberty is the love of others and the love of power is the love of ourselves." Let your motto in the struggle for freedom be the "love of others." In order to win freedom from the many ills to which many of the teachers are condemned—freedom from the many prejudices, superstitions and passions which hamper the progress of education in your beloved Motherland and mine,—you will have to be prepared to sacrifice your self at the altar of the common good. So God help you.

Calcutta.

Miscellany

[*French Thought: From Fenelon to Bouglé—A Czechoslovak Poet on Indian Themes—The Nationality-standard of Europe as applied to India—Sociology at Harvard under Prof. Sorookin.*]

FRENCH THOUGHT : FROM FENELON TO BOUGLÉ.

A large number of epoch-making French works in the domain of social philosophy was long out of print. Besides, as is well known, the works of certain great writers are too extensive particularly for contemporary readers who are almost all in a hurry. For this reason a new collection of anthologies or extracts has been published by the Librairie Felix Alcan of Paris, to whom we owe other widely known scientific and philosophical collections. The present collection is edited by Professor Bouglé, of the Sorbonne, who is also Assistant Director of the Ecole Normale Supérieure (College of Pedagogics). As a sociologist, Bouglé is well known to all contemporary philosophers, and as a lecturer, he has addressed both in Europe and America, as well as North Africa, the most diversified audiences.

To introduce these social thinkers to the public, Bouglé has chosen first-rate collaborators. Fenelon, whose ingenious "anticipations" appeared so surprising in the unbending age of Louis XIV, is presented by M. Maxime Lerey, one of the most original writers of our time. To Lerey we are indebted for a noteworthy study on the philosopher Saint-Simon. Besides many other works, Lerey is responsible for a book on the *Société des Nations*, published in 1908, *i.e.*, at a time when that expression, invented by Pierre Lereux a hundred years ago, was but very little used.

The pages taken from Condorcet are preceded by an introduction written by M. Ferdinand Buisson, formerly Professor at the Sorbonne and Director of Primary Education at the ministry of public instruction. It is hardly necessary to recall the part played in the realm of pedagogy and public education by Buisson, whose philosophy is so deeply imbued with the great principles which Condorcet has so luminously expounded.

The task of making excerpts from the dense mass of the works of Lamennais has been entrusted to M. J. Paul. Boncour, lawyer, Deputy and one-time Minister, who is, besides, intimately associated with the League of Nations. So great an orator could not remain indifferent to the impassioned spirit of the celebrated Abbé, whose fervid writings defended the causes of God and Democracy, now as an upholder of the Church, now as an outcast from the fold.

Bouglé's introduction to the extracts from the writings of Proudhon is a model of comprehensive brevity. Thoroughly conversant with that philosopher's abundant work, which he on several occasions made the subject-matter of his lectures at the Sorbonne, Bouglé is too shrewd a scholar to be bewildered by the often contradictory assertions and negations of a thinker who frequently indulges in paradoxes. He is well aware that Proudhon is above all a moralist, indeed, according to French tradition, "one of the greatest, one of the soundest that ever existed," and one whose teaching is always valuable, whatever may be the subject of one's meditations.

With Jean Jaurés, the most characteristic of whose writings M. Vandervelde has put under contribution, the present collection is brought down to our own time. M. Vandervelde knew Jaurés personally, and it would have been difficult for him not to refer in his introduction to the memories of his conversations with the great socialist leader and of the latter's political career so tragically cut short ; but the passages he has chosen from among the writings of Jaurés have a far deeper significance than the ordinary effusions of militant politicians ; a mere glance at them is sufficient to reveal the meditation of a philosopher and the science of a historian.

Bouglé is like Bourgeois and Fouilée an exponent of "solidarism" which combats the antistatal individualism or nihilism of Spencer but believes in an individualism such as would make the state not a master but a servant.

A CZECHOSLOVAK POET ON INDIAN THEMES.

Indian men of letters will be agreeably surprised to learn that in the young but sturdy republic of Czechoslovakia there are to-day novelists and poets whose creative imagination can cover in its sympathetic sweep the activities and sentiments of the men and women on the banks of the Ganges. As the writer of these lines does not understand the Czech language he is indebted to the learned Czechoslovak Consul Dr. Lusk for a translation of the main contents of the romance entitled *A Palace on the Banks of the Ganges* by A. Czech-Czechenherz published at Prague early this year. The same author's work *Shiva*: *Divine Dancer* came out in 1933.

It is interesting to observe that even before Czechoslovakia was born as an independent sovereign state, Czech (Bohemian) thinkers used to discuss the problems of social life and cultural development almost in the same manner as their colleagues in far-off India. The ideals and methods preached in 1894, for instance, by one who is none other than the octogenarian President Masaryk of to-day, in his book, *The Czech Question*, might virtually word for word be found in *The Swadeshi Samaj* of our Rabindranath published in 1904. The lines of thought were so uniform.

Verily, in the Czech soul there is something which makes the Slavic men and women akin to the people of India. And it is of this affinity of spirit between India and Czechoslovakia that we are further convinced in the essay on " Awakened India " by our esteemed friend and colleague, Prof. Lesny, which is used as a preface to Czech-Czechenherz's romance.

THE NATIONALITY-STANDARD OF EUROPE AS APPLIED TO INDIA.

In territory India is nearly two-fifths of entire Europe (including European Russia) nearly three-fourths of Europe (excluding European Russia). To lecture to the Indian people in season and out of season that they should try to organize a united or federated Indian state can but be similar to asking the people of three-fourths of Europe *minus* European Russia to establish one European nation or federation. The absurdity is patent on the surface. Such chimerical propositions are just calculated to shunt the really serious workers off from the reasonable paths of national reconstruction.

The peoples of India are being asked to accomplish what the peoples of Europe have failed to accomplish for themselves, what indeed they have been avoiding by every means since the French Revolution. Indian intellectuals have too long cultivated a blindness to the realities of political life and have learned thoughtlessly to sing and dance to mere words and phrases. It is time that they open their eyes and see as well as walk straight to business in a " positive " manner.

Bombay is nearly as large area as Italy or Norway; Assam lies between Greece and Czechoslovakia; Madras and Poland are almost equal in space; and Bengal is equal to Czechoslovakia and Lithuania put together.

Now the practical wisdom and political philosophy of combined Europe have hit upon neither a unitary nor a federal structure for that continent. The will-o'-the-wisp of a continental unity is the farthest removed from the "positive" philosophies of Europe, "romantic" schemes of the Pan-Europa-brand notwithstanding. Europe to-day is a states-system of some thirty-three different nations, great, medium and small. By the European standard of constructive statesmanship, then, the Indian areas might naturally claim the establishment of no less than two dozen nations independent of one another, in so far as territorial boundaries are concerned. And such a state of political relations in India should not be regarded in positive morality and jurisprudence as international chaos or anarchy since it is not so regarded in Europe.

Let us take the figures of population as the basis of nations. If Bulgaria with seven and a half millions can function as an independent state, so also should Assam with the same population-strength be entitled to assert its own statehood. The Punjab can likewise form an independent state of the same strength as Spain, and Madras as Great Britain. Countries like the U. P. and Bengal, each with forty-five to fifty millions, can naturally, as independent nations, rank somewhere between Great Britain and Germany.

The population of Europe *minus* European Russia is equal to that of entire India. In terms of population, therefore, there can be no harm done to logic or ethics if on the Indian soil there crop up some thirty-two or thirty-three different nations of diverse sizes.

Used as we in India are to the difficulties arising from racial diversities, we are very often hoodwinked to believe that the boundaries of the so-called nations in Europe are as a rule conterminous with the boundaries of languages or of ethnic stocks. The political anthropology of Europe tells quite another tale. It is surprising that in regard to this subject a wide-reaching fallacy should have become so inveterate in the minds of Indian scholars.

Each one of the so-called nation-states of Europe is polyglot and multiracial. Even France is not uniform in race. Here in a population of 40,750,000, there are 1,700,000 Germans, 1,000,000 Celts, 600,000 Italians, 250,000 Spaniards and 600,000 others. Take a small country, namely Belgium. Here four millions of Flemish people have to live with three millions two hundred thousand Walloons, one hundred thousand Germans, and four hundred thousand others.

The diversity of languages and races is manifest also in the newly created states of Central Europe. Among twenty-seven million inhabitants of Poland only 52·7 per cent. is furnished by the Polish element. The rest is distributed as follows: 21 per cent. Ukrainians, 11 per cent. Jews, 7·3 per cent. White Russians, 7 per cent. Germans and 1 per cent. others. In Czechoslovakia, again, the Czechs themselves account for only 44·4 per cent. and the Slovaks for 14·8 per cent. Among the rest the Germans constitute 27·4 per cent. and the Magyars nearly 6 per cent. of the total population. Minorities, large or small, are indeed the eternal facts of state-making—ancient, mediaeval and modern.

Statesmanship should be factual and positive enough to grasp the significance of these anthropological statistics in the " nationalities " of Europe while attempting to re-draw the political map of India. It is practically impossible to manufacture states according to the cheap "nationalistic" slogan: "another language, another nation" or "another race, another state." India must not be judged by a standard of nationality higher than or different from that to which the peoples of Europe are used.

In regard to religion also realistic statesmanship will have to disabuse itself of false notions regarding nationality. Indian intellectuals must not forget the elementary fact that not even the smallest "nation" in Europe is a uni-religious state. In a country like Hungary, for instance, where Roman Catholicism commands 63 per cent. of the population, 21 3 per cent. is claimed by the Protestants, 6·2 per cent. by the Evangelists, 2·1 per cent. by the Orthodox Greek Church, 6·2 per cent. by the non-Christian Jews and 1 per cent. by others. It should be noted that in Europe as elsewhere, the religious, denominational or confessional diversities imply tremendous social, political and party complications. Anti-Jewish "pogroms," prejudices and conflicts have been prevailing normally in the social economy of Eur-America. Religious unity is not the *sine quâ non* or precondition of political independence. All these religious diversities have not rendered the people of Hungary unfit, in modern Eur-American political psychology, to establish an independent state of its own, and yet Hungary has a population of some eight millions only.

In scientific thinking the diversities and complications in the make-up of the Indian population, nay, of the Bengali people, are to be treated as the fundamental data. One should have only to look to the political, linguistic and ethonological map of Europe while bent on manufacturing the states-system of India. The world does not and cannot possibly have the right to demand of the Indian people a higher standard of nationality than has yet been possible for the combined intelligence and will of Europe to exhibit.

SOCIOLOGY AT HARVARD UNDER PROF. SOROKIN.

The teaching of sociology at Harvard University (U. S. A.) has been reconstructed and placed on a new basis under Professor Pitirim Sorokin, to whose researches and publications the attention of the *Calcutta Review* was drawn by the present writer in a series of eight articles entitled "Categories of Societal Speculation in Eur-America from Herder to Sorokin " (October, 1928-January, 1930).

The Harvard courses are described in the *American Journal of Sociology* from which we understand that " Freshmen " (first-year students) are not admitted to any course in sociology. Most of the courses are open only to Juniors (third-year students) and Seniors (fourth-year students) and graduate students. Only the honor students are permitted to major in sociology. No elementary introductory sociology course is offered.

The following courses are offered in the sociology department : " Contemporary Sociological Theories ;" " Human Relations ;" " Social Evolution and Progress ;" " Social Organisation and Structure ;" " Social Dynamics "; " Social Institutions ;" " Social Pathology and Social Policy ;" " Rural Sociology ;" " Rural Social Organisation, Institutions and Culture ;" " Urban Sociology ;" " Quantitative Problems of Population ;" " Qualitative Problems of Population ;" " Sociology of the Family ;" " The Ethics of the Family ;" " Criminology, and Penology ;" " Animal Sociology ;" " The Study of Character and Personality ;" " Experimental Sociology ;" " Social Psychology. "

Besides the above courses given in the department of sociology, several courses given in other departments of the University can be taken by the sociology students in partial fulfilment of their sociology concentration requirements. Undergraduate students majoring in sociology must take seven full sociology courses; of these seven courses, five should be taken from the departmental courses, the remaining two can be taken from the " recommended " courses given in other departments.

These " recommended courses are : " Human Evolution " (Hooton), " Primitive Sociology " (Tozzer), " Culture and Environment " (Dixon), " Methods of Science with special reference to Social Sciences " (Whitehead) , " Statistics " (Crum, Kelley, Wilson), " History of Religion " (Nock), " Economics of Agriculture " (Black), " Programmes of Social Reconstruction " (Mason), " Outline of Ethics " (Perry), " Theories of Production and Distribution " (Taussig), " Geography of Population and Habitation " (Blanchard), " History of Science " (Sarton and Henderson), " Social and Intellectual History of the United States " (Schlesinger), " Principles of Popular Government " (Elliot).

As a prerequisite for admission to sociology courses the undergraduates are advised to take two of the following courses : " General Anthropology," " Life and its Environment," " Principles of Economics," " Introductory Statistics," " Popular Government," " European History from the Fall of Rome to the Present," " History of Philosophy," " Introduction to Psychology."

As to the requirements for the advanced degrees in sociology, a candidate for the Ph.D. degree must successfully pass the general examination in the six fields of sociology and a special examination in connection with his thesis. A candidate for the Master's degree must pass successfully the general examination only : presentation of a thesis is not obligatory for him. The six fields of sociology are composed out of the following fields : (*a*) sociological theory ; (*b*) three fields chosen by the candidate from the following list : methodology of the social sciences (including statistical and historical methods); social, organisation and dynamics; social evaluation and progress ; comparative social institutions; social psychology; social standards and values; (*c*) two fields chosen by the candidates from the following list : economic institutions, political institutions; domestic and family institutions; sociology of religion; rural-urban sociology; problems of population; experimental sociology; problems of race and nationality; social pathology; poverty, defectiveness, and crime; social service administration.

Among Sorokin's works may be mentioned *Crime and Punishment*, *The Sociology of Revolution*, *Social Mobility*, *Contemporary Sociological Theories*, *Rural-Urban Sociology* (part-author), *Source-Book of Sociology* (editor).

BENOYKUMAR SARKAR.

Reviews and Notices of Books

Life of Guru Gobind Singh, by Kartar Singh, M.A., Khalsa College, Amritsar.

It is really a matter for gratification that Sikh writers are now coming forward to interpret the message of Sikhism and its history and we heartily welcome Mr. Kartar Singh, the latest addition to this band of enthusiasts.

His work on Guru Gobind Singh has been attempted with the laudable object of eradicating the prejudices ' that through malice or ignorance have come to be associated with the name of the Guru.' The author characterises his hero as ' the Great Misunderstood ' and attributes this primarily to the unpardonable zeal of his unscrupulous admirers and the bigotry and prejudice of the Muhammadan writers. And it is claimed that the present work has been based on a critical analysis and a comparative estimate of the different sources of information.

It may be said at once that in the present work the author gives us a fuller account of the life of Guru Gobind Singh than is available elsewhere and he has also brought under requisition a few works hardly used by any previous writer. There can also be no doubt that he has worked hard and it cannot be denied that he has succeeded in creating at least a new interest in his subject. The dearth of reliable materials and the shipload of legends that were bound to arise round a person of the eminence and manysidedness of Guru Gobind Singh render the difficulties of the task almost insuperable and any honest attempt to straighten the issue must be doubly welcome to all lovers of truth.

At the same time it must not be forgotten that most of the Sikh chronicles on which we have to rely, sometimes almost exclusively, for details regarding the Guru's life, are hardly worth the name of history and they have got to be submitted to severe criticism before they could be utilised for purposes of sober history. Unfortunately, there is not much evidence that the author has always been alive to this imperative necessity and consequently, he has very often given us the mere traditional account without the corrective of scientific criticism. For instance, in his account of Guru Gobind Singh's earlier struggles with the Hill Rajas it is clear that he has not cared to assess the *Vicitra Natak* , undoubtedly the most important of the authorities, independently of the later records, for if he had done so his narrative must have been materially different. Further in this connection we fail to understand why he criticises Hegel for not knowing that the Guru passed twenty years in seclusion. The story was probably first started by Cunningham and has since been repeated very often. But a little reflection will show that the story must be a myth. The Guru ascended the *Gaddi* in 1675 and the period of seclusion, if it comprised the first twenty years of the Guru's pontificate, must have ended only in 1695. But the battle of Bhangoni was fought about 1688 and the battle of Nadaun must have been fought before 1691, the year in which Raja Bhimchand abdicated. The other incidents narrated in the *Vicitra Natak* must have followed closely on, so that we have hardly any time for a seclusion of twenty years unless the seclusion was of a character which admitted even participation in battles, as principal or auxiliary.

Coming next to the two very puzzling and controversial episodes in the career of Guru Gobind Singh, *viz.*, his alleged *Devi-puja* and his relations with Bahadur Shah, we note with pleasure that the author has realised the importance of these issues and has submitted both of them to an exhaustive treatment. As regards the *Devi-puja* incident the author's main contention is that the alleged worship of the *Devi* is so very repugnant to the views and teachings of the Guru, as expressed in his own writings and those of several of his followers that it is impossible to believe that the Guru could ever countenance such an absurdity and that therefore the incident never took place at all. He also brings in some further evidence of a negative character to fortify his contention and finally opines that the story was invented by later writers, 'clever yet un-Sikhlike people, who desired either to justify their own degradation from the lofty principles proclaimed by the Gurus, to please their idolatrous neighbours, or perhaps, to lend to the Guru's name a lustre which was in reality false.' As the author's object has been 'to present a picture of Guru Gobind Singh consistent with his views and teachings' it is but natural that he has arrived at such a conclusion, but we must not forget that it is futile to expect a mathematical coincidence between history and theory. Moreover, the tradition on the point has been strong though various and besides the accounts given by Sikh writers like Bhai Sukha Singh and Bhai Saulokh Singh we have also one or two popular versions that had been current in the hills To brush all these aside as mere fanciful inventions require stronger positive proofs than any that the writer has been able to adduce. From a comparison of the different versions of the story it appears that the affair proved, more or less, a fiasco and it seems that the theory of the *Panth Parkash,* adopted almost *in toto* by Macauliffe, has more to recommend it than the author's total rejection of the entire incident. (Mr. Kartar Singh also includes Dr. Narang in this latter school but Dr. Narang's theory is altogether different.) At any rate, it seems to us that the question should be left open till further evidence of a more decisive character is forthcoming.

The question of the Guru's relations with Bahadur Shah has been discussed with great care and industry and the author has been able to show that there is no reliable evidence to prove that the Guru had entered into the service of the Emperor. An attempt has also been made to explain the Guru's journey to the south in a new light and with regard to the death of Guru Gobind Singh we are really glad that at last we are in possession of an intelligible account based on contemporary evidence. This has been a real contribution and we heartily congratulate Mr. Kartar Singh.

In conclusion, we would point out that in all studies of Sikhism there is a danger of our losing the correct historical perspective if we allow its later political and military glories to colour our estimates of its more humble beginning. There is a tendency in certain quarters to regard Sikhism as something quite distinct from its very start and to view the later developments as the result, more or less, of a *conscious* evolution, the whole process being the outcome of deliberate shaping by the successive Gurus. But it cannot be too strongly insisted that Sikhism cannot be studied as an isolated phenomenon apart from its historical background and environment and that conscious and deliberate evolution is a rarity in history. But unfortunately the tendency is rather marked in a modern Sikh scholarship. For instance, our author states the "it is not correct to say that Guru Nanak had no political ideals." In his opinion the Guru 'felt the need, and laid the foundation, of a new nation that might be able, not only to stand erect and united against oppressors, but also to be the instrument of uprooting political tyranny.' And in support of his view he refers to some hymns of Guru Nanak wherein he deplores the inhumanities practised by the rulers of his days. But these references are hardly to the point, as is also the statement of Dr. Narang quoted by the author, *viz.*, ' The Sword which carved the Khalsa's way to glory was undoubtedly forged by Gobind but the steel had been provided by Nanak.' What Dr. Narang states may be quite true but it does not follow that the steel had been deliberately intended for the Sword. In short, as far as we are aware there is no evidence which would justify us in attributing political ideals to Guru Nanak. The whole tone of his life and teachings tell an entirely different story.

We would now close this rather lengthy review by saying that it has been lengthy because we are conscious of the merits of the work. The author has succeeded in effecting a considerable clearing of the grand and the few criticisms that we have offered have been done in a spirit of helpfulness for the advancement of truth.

I. Banerjee

Les Formations Nominales et Verbales en p du Sanskrit, by Dr. Batakrishna Ghosh, pp. 114, published by Librarie d'Amerique et d'Orient, Andrien-Maisonneuve, Paris 1933.

The author has discussed in this interesting thesis the formation of Sanskrit words ending in *p*. The work is divided into two sections; the first deals with the nominal formations like *alpa*, *talpa*, *dhūpa*, *puṣpa*, *rūpa*, *yūpa*, *śaṣpa*, etc., and the second with the verbal formations, namely the causative forms in *-paya-* like *kṣāpaya*, *khyāpaya*, *gāpaya*, etc.

The element *-pa* in the nominal formations were not recognised for a long time as suffix and if some scholars admitted it to be so they did it in a very limited number of cases and with a large amount of diffidence. Thus Macdonnel in his *Vedic Grammar* (p. 127) said that "a few words are formed with this suffix, but the origin of all of them is more or less obscure." Dr. Ghosh however has made a detailed study of the etymology of these words and established that in most of these cases the element *-pa* is not a part of the stem but serves as a regular suffix, the first element being a common verbal root in Sanskrit. For example in the case of *alpa* he has tried to prove that it is composed of the root *al-* and the suffix *-pa*. The root *al-* is according to him a regular Indo-European root which is found in Greek *aléo*, Armenian *alam*, Avestan *asa*, mod. Persian *ārd* and Sanskrit *aṇu*. Most of these words mean "flour" and this has led Dr. Ghosh to think that the root *al-* originally meant "to grind." The word *puṣpa* consists of the root *pus-* and the suffix *-pa*. The root *puṣ-* has in Sanskrit the sense of "prosper, increase" and is found in Old Slav in *puxati*, *opuxati*, Lett *puslis*, Lat. *pussula*, *pustula*, etc.

In the second part of his work Dr. Ghosh has treated the verbal formations. He has established in this study that the use of the causative forms in *-paya-* are attested to in Sanskrit from a very ancient date. As a suffix it was used first to change the intransitive verbs into transitive. Only two sporadic cases of its use in the Veda show that its causal mood had already developed in the Vedic poriod. Analogous cases of its use in other Indo-European languages show that its use goes back to the time of the Common Indo-European. The functions of *-paya-* are identical to those of *-aya-*. The most striking fact is that the suffix *-paya-*, though sporadically used with roots ending in different vowels, is generally used with roots ending in *-ā*. Dr. Ghosh, after a careful study of the analogous form in other Indo-European languages, has found out that a large number of roots in *-ā* had doublets in *-āp*. He therefore suggests that when the suffix *-aya-* came to be added to these roots the forms in *-āp* were probably preferred for reasons of euphony. Through analogy the labial element was probably gradually extended to the roots in *-ā*. The early existence of these doublets is attested in various ways. Thus a parallel form of the root *dā-* in *-āp* is found in Skr. *dā-p-aya-*, Lat. *daps*, Grk. *dapánē*. Old Norw. *tafn*, Arm. *taun*.

Dr. Ghosh does not agree with scholars who are of opinion that the causative forms in *-paya-* have developed out of the denominatives derived from the noun forms in *-pa*. He does not believe, and with good reasons, that these causatives in *-paya-* have any secondary character at all.

In discussing the etymologies of the words treated, the author has utilised the data supplied by the Indo-European philology with a facility and thoroughness which bear testimony to his competency in the special subject of his study. It may be that some of the nominal formations discussed by him may be later on proved to be non-Indo-European elements and cannot be analysed in the way in which he has done, but still the general conclusions arrived at by him seem to be established on a sound basis.

P. C. Bagchi

Striyon ki Sthiti (स्त्रीयों की स्थिति), by Srimati Chandrawati Lakhan Pal, M.A. Published by Ganga Granthakar, 36, Latouch Road. Lucknow. Price Re. 1.

In the nine important chapters of this small book Srimati Chandrawati Lakhan Pal has tried to trace the history of Indian womanhood from the Vedic times up to the present day. It was indeed a stupendous task. She has tried to put forth the case of the emancipation of the Indian woman with extraordinary vigour and appeal. Tackling the important problem of marriage, she has established that in ancient times it was avowedly based on the principles of celebacy, mutual love and progency: also she has tried to compare the marriage customs of the various important communities and the condition of the woman of all the important countries in general. The chapter on the female fondness for ornaments is very important; because here she has very ably traced the origin of this craze and has shown the utter futility of the antiquated traditions in this respect. In the seventh chapter of this book she has pointed out what significant part the woman plays in moulding the society, and how much the society has to depend upon its women, in this respect. She has attained a remarkable success in establishing that much of our social distress is due to the untrained and ill-educated womanhood of our country. Although men think that they have got the real motive power safe in their hands, yet the complex social systems make them play into the hands of the untrained and ill-educated womanhood times without number.

In the fifth and the eighth chapters she has tried to prove the general apathy of man towards woman in the terms of mutual reciprocity. This is rather odd: because it amounts to justifying evils on the plea of this being on both sides. Or it is just saying that 'to steal the property of a thief is not a theft.' Similarly in the important chapter on education she has advocated the course of economic freedom and choice for a career for the woman. There might be a slight justification in saying so; but the adoption of such a course would probably crush many important and firm ideals of the Hindu Society which deserve to be respected not because they are time-honoured but because they have proved their absolute worth by holding the society intact even against the rudest shocks of social and political hurricanes. As Lady Meta puts it, "Education is good for its own sake, not for what it will bring in the way of material benefit. We want only to be good wives and mothers: for us there is only one form of self-expression —that is self-abnegation. Only in giving up all our individual clamourings and devoting ourselves to the welfare of husband and home can we find peace. Our husbands are at the same time our masters and our care."

In the above quotation are to be seen some of the noblest and most perfect and practicable ideals of the Hindu view of life. The beauty of it was that they commanded this obedience not by dint of law or force, but of mutual love and regard. In her zeal to plead the cause of womanhood, which unquestionably deserves our care and attention, the writer should have viewed man with a more charitable eye. On the whole the presentation of the book is commendable and we congratulate Srimati Chandrawati Lakhan Pal on her well-merited recognition.

L. P. SUKUL

Gleanings

VEDIC STUDIES IN INDIA

In the course of his very interesting Convocation Address recently delivered at the Gurukul University, Hardwar, on the solemn year of *ardha-satabdi* of Swami Dayananda Saraswati, Dr. Kalidas Nag provided his audience with a very illuminating survey of Vedic Studies in India. He said:

> " That was the gloomy epoch when Swami Dayananda was born (1824) when his brother-spirit Rammohun Roy, whose Centenary we just celebrated, was fighting single-handed, with rare courage and conviction, to defend the Vedic philosophy and religion, against the uncritical and unjust attacks of ill-informed foreigners. 'By a reference to history,' wrote Rammohun, 'it may be proved that the world was indebted to our ancestors for the first dawn of Knowledge, which sprang up in the East, and thanks to the Goddess of Wisdom we have still a philosophical and copious language of our own which distinguishes us from other nations who cannot express scientific or abstract ideas without borrowing the language of foreigners.' That was a striking assertion of national self-respect in an age of self-abasement and our nation would be grateful to Rammohun for having published between 1814-1833 those rare treasures of human wisdom—the Upanishads and the Vedanta, having based the Brahma Samaj, first Reformed Church and Society of modern India, on our ancestral Vedic traditions.
>
> " Rammohun's disciple, Maharshi Debendranath Tagore, the father of our national Poet, Rabindranath, was penetrated through and through with the Upanishadic mysticism, as you find in his Autobiography, and he was the first of our leaders from Bengal to send *Pundits* to Benares with a view to rediscover and resuscitate the Vedic tradition. That was in the days when our spiritual prodigy Mûlasankar was awakening from the dream of dead ritualism into the realm of truth."
>
> Undergoing a discipline of phenomenal severity, Dayananda took leave of his venerable *Guru* Virajananda (1863), who asked him to go and teach the Vedas to his people, to teach the true Sastras, and dispel, by their light, the darkness which the false creeds had given birth to.
>
> Moved by an instinctive urge as it were, Dayananda entered Bengal (1872) and was ardently welcomed by our great leaders of religious and social reform like Debendranath Tagore and Keshab Chandra Sen. It was Keshab's friendly appeal to the great Swami which induced him to use the vernacular Hindi for the masses in his public discourses and his great Hindi work *Satyarth Prakash* was completed in 1874 at Allahabad, in his fiftieth year.
>
> " That was the epoch when the nation was awaking from the nightmare of self-humiliation. In 1872, the year of Dayananda's visit to Bengal. Babu Rajnarayan Bose, one of the leaders of Adi Brahma Samaj, delivered a stirring address on " The Superiority of Hinduism over all other Forms of Faith." The *Tattwa Bodhini Patrikâ* was publishing Vedic Hymns with Bengali translation and notes, under the direction of Debendranath Tagore. Dr. Rajendralala Mittra was publishing a series of Vedic

texts in collaboration with Pundit Satyavrata Sāmasrami and others, forming the Bibliotheca Indica of the Asiatic Society of Bengal which celebrated recently its 150th Anniversary. Our literary pioneer, Bankim Chandra Chatterjee, through his *Banga Darsan*, was training a group of brilliant researchers and writers, many of whom took to Vedic studies: Umesh Chandra Batavyâla, Ramesh Chandra Dutta, Haraprasâd Sastri, Chandranâth Bose and others.

" There can be no doubt that the visits of Swami Dayananda to Bengal and Bombay between 1872 to 1875 and his masterly advocacy of a "Back to the Vedas" and of a radical religious and social reform created a new enthusiasm all over the country. The *Prârthanâ Samâj* of Bombay founded in 1867 and the *Veda Samâj* of Madras (founded in 1864 after Keshab's visit) created a new atmosphere of self-respect and self-confidence stemming the tide of degeneration through an absurdly anti-national education and reactionary social *milieu*. There was a new enthusiasm to rediscover the pristine purity of the Vedic age as opposed to the ritualistic aberrations and social degeneracies of a later epoch. The *Srauta Sutra* and the *Gṛhya Sutra* of *Âsvalâyana* were edited and published by the Asiatic Society of Bengal (1864-74), thanks to the collaboration of two of our eminent Vedic scholars, Ramnarayan Vidyaratna and A. Vedantavagisa. Pundit Satyavrata Samasrami edited the famous Vedic Journal *Ushâ* (Dawn) and published the entire Sāma Veda with Bengali translation and Hindi commentary in parts between 1867 and 1878 Charu Chandra Mukhopadhyaya published *A Summary View of the Vedas*, in 1873 from Calcutta: while Rama Chandra Ghosha published, in 1879 *A Peep into the Vaidik Age*. Ramesh Chandra Dutta published his Ṛg Veda text and Bengali translation between 1884 and 1886 and Prasanna Kumar Vidyaratna, an edition of Ṛg Veda with Sayana in two volumes (1889-90). In 1895 a monthly paper, *Veda*, came to be published from Calcutta edited by Pundit Kedarnath Vidyavinod and the interest in the Vedas was sustained by Bengali scholars like Durgadas Lahiri, Dr. Abinash Chandra Das and others. Bombay showed an equal interest in Vedic studies, thanks to the group of eminent Sanskritists like Dr. R. G. Bhandarkar, Bal Gangadhar Tilak and others, whose researches are well known to all. As early as 1866 Karsandas Mulji published his Veda Dharma in Bombay and Sankar Pandurang Pundit published his Atharva Veda Samhita with Sayana (1895-98) and this year a new edition of the Ṛg Veda is coming out of Poona.

" Similarly, Madras and other Provinces of India may be shown to have pursued Vedic studies with a renewed zeal, thanks to the apostolic mission of Swami Dayananda who, true to the parting message of his Guru, waged a relentless war against narrow and dogmatic distortions of the original Aryan life through later Sanskrit literature. His *Satyârth Prakâs* in Hindi was completed in Allahabad in 1874. That was followed by his *Veda Bhâshya* in Sanskrit covering the whole of Yajur Veda and the major part of Ṛg Veda. The *Ṛg Vedâdi Bhâshya Bhumikâ*, partly in Sanskrit and partly in Hindi (1875-77), laid down bodily his own principles of criticism. And we are dazzled when we think how he attended to so many other things, the teaching of Sanskrit, writing of grammatical treatises, organising schools and social service centres, culminating in the foundation of the Arya Samaj in 1877, one of the chief arches of our national reconstruction. Opinions will differ, as they must, with regard to the details of his critical and creative activities. But there was no doubt in the heart of our nation when that great son of Mother India passed away in 1883, that a Dynamical Soul had come after ages to bless the rising generation into a new life of reform based on justice and of creative sacrifice for the benefit of India and the world."

THE EDUCATION MARVEL OF THE TWENTIETH CENTURY

Russia has indeed provided the educational marvel of the twentieth century, and in less than fifteen years, she has wiped out the shame of illiteracy from her society. In a very interesting article under the caption, " Liquidation of illiteracy in Soviety Russia " contributed to the *Modern Review* (Calcutta, monthly), April, 1934, Dr. G. S. Khan gives an account of this wonderful achievement that has amazed the world. He says:

> In 1917, seventy per cent of her people could not read and write. After fifteen years of strenuous work, the percentage of illiteracy has been brought down to twenty-six. This includes mostly old people and those that live in remote parts of the country These unfortunate people lost their chance of learning the letters when they were young. Now the school is being brought within their reach. Take an evening walk through any of the city streets in Russia ; you will see hundreds of grown-up people going busily with brief-cases in their hands. They are going to school. If you peep through the lighted windows opening on the streets, you will see one or two schools in each block. Men and women are sitting with books and writing materials in front of them. Thousands of such evening classes are scattered all over the country—in factories, on the farms, in the red army, wherever three or more people can come together and learn the mysteries of the three R's.
>
> Educational change follows in the foot-steps of a political change. In Russia, the political change of 1917 was followed by a change on all fronts including education. In no other country has the cultural change been so thoroughgoing as in the Soviet Union.
>
> The Russian leaders were faced with the task of uplifting a hundred and fifty million people, kept in illiteracy, ignorance, and poverty, for centuries. At least a century more would have been required to teach these people to read and write through the process of a normal cultural evolution The Russians wanted an instrument that would bring about a speedy transformation in society. They took hold of education as a means of social uplift. The development of the Soviet educational machinery with all its variety and immensity, is simply unparalleled in the history of human culture. Many countries have used education as an instrument to achieve national ideals. But no one has been so logical, so definite, and so thorough in the application of this principle to a conscious social purpose.
>
> The political change in Russia had established a new social order. To insure the life of this new society, the leaders wanted to educate the proletariat in its underlying philosophy. Keen students of the history of radical changes all over the world, the Russians wanted to avoid the errors committed by their leaders. Most of these changes have been followed by reactions, because the common people were never thoroughly initiated into the principles of the new social changes. To avoid that mistake, the Soviet leaders have been very quick in taking hold of the educational machinery and moulding it in favour of the new ideals. Education in Russia is something more than learning the three R's and the other subjects of the school curriculum.
>
> It is important to note that the movement now called " Down with Illiteracy," is carried on mostly by voluntary agencies backed up and encouraged by the State. It is the work of the party in power and its branches throughout the country. The personnel of the movement is organized on the basis of free service by the youths and the members

of the party. At the head of the whole organization is the Supreme Council to plan and direct the movement. Below this are the Provincial Councils and the Regional Councils to carry on the policies and programmes laid down by the Supreme Council. To attend to the details of the movement the Supreme Council is organized into various departments:

(1) Department for organizing Schools
(2) Department of Study and Curricula
(3) Department for Mass Activities
(4) Finance Department
(5) Planning Department.

All the Provincial Councils have similar departments or brigades.

The local councils start their work by finding out the extent of illiteracy in their raea. Public opinion is then organised in favour of carrying on literacy activities there. Both literate and illiterate persons participate in the movement. Units or Clubs are established in factories, in workshops, on the firms, in the army or wherever it is possible to gather a few persons anxious to learn. To start a unit, it is enough to have at least three members. There are a number of people who are half literate or who have lapsed into illiteracy. Once out of the school, they had no occasion to use their training for a number of years. These people now attend the literacy centres.

The whole movement is self-supporting. All the members pay a certain amount of regular subscriptions. Factories and other organizations give contributions. The subscriptions and contributions of the members are sufficient to buy edcational materials and to defray the small expenditure of the local establishments.

The age of students learning at these centres of literacy ranges all the way from sixteen to fifty. In the beginning they are very pessimistic about their ability to learn at this age. As the veil of mystery over the letters is lifted up, they grow more and more confident. No fees are charged, and even books are supplied free. Owing to the greater percentage of illiteracy among women most of the work is done among them. When mothers cannot go out of their houses, social nurses visit them at home to give the necessary training.

Eighteen months is the minimum time required to make a person literate, with nine to eleven hours of work per week. The new Russian week has only six days.

Students have to pass through two stages before getting the certificate of literacy. The first stage is reached after nine months when the adult student finishes the two years work of children. A test is given in simple reading and elementary arithmetic. The second stage comes after eighteen months when the student has finished the four years curriculum of the elementary school. He is given a second test in fluent reading, grammar, arithmetic, history and geography. But the Soviet conception of literacy does not stop with reading, writing and arithmetic. In Russia education is nothing if it is not accompanied with a social ideology. The definition of adult literacy is given by M. Kaliniki, Chairman of the Down with Illiteracy Society:

> Under the present conditions, to wipe out illiteracy does not only mean to teach people to read and write, but it is necessary to make them understand what they have read, to teach them to digest the printed matter in their heads, to make a man politically literate, to create a new man. You cannot now teach without creating new men.

The force of this statement will be realized when it is known that the text-books for adult education deal with contemporary social, political, and economic problems and socialistic ideas. The apathy and indifference of the masses towards learning is the greatest difficulty in such a movement, especially in India. Russia overcomes this obstacle by creating an environment whereby the farmers and the workers feel that some valuable experiences are awaiting them when they learn to read and write. To stimulate the desire for learning, various programmes are organised in addition to the regular classes. There are excursions to local museums, moving libraries, discussions, and the famous Russian wall newspapers which is practically a feature of every organization.

TWILIGHT OF THE GERMAN UNIVERSITY

A very severe criticism of German universities under the Third Reich of Herr Hitler has been made in an article under the above caption contributed by Dr. Stepard Stone, an American who received his doctorate from the University of Berlin, to the *Current History* (New York, Monthly), April, 1934. He writes:

> To-day shadows have fallen upon the once proud German universities. The professors have been forced out of the temples of learning or driven into exile or subjected to a subtle pressure which has changed their academic detachment into clumsy conformity with Hitler's ideas. With an eye to the propaganda possibilities of all living and crawling things, the Brown-Shirt Chancellor is drilling his scholars in the performance of Nazi duties. Since the majority of the professors in the Third Reich have sensitive ears and flexible backbones, the German university is changing from a centre of the humanities for all the world to a fortress of Nazi chauvinism.
>
> No choice remained for the scholars who preferred their academic chairs to exile or poverty. Liberalism had never been an accepted philosophy among them and under the republic they paid it only occasional lip-service. The Totalitarian State, however, insisted upon the absolute control of the educational system from the kindergarten to the university. Consequently, German intellectual life went up in the flames of National-Socialism.
>
> Among the thousands of professors there were few who dared raise their voices and defy the frenzy of the hour with a strong re-affirmation of the truth that was in them. The first opposition to the Totalitarian State did not come from the universities but from the ranks of the Protestant clergy. While young and obscure pastors bravely opposed the "German Christian" dogma, the professors remained in their cloisters and allowed the books to burn.
>
> Until the Nazi revolution the German university was esteemed as one of the noblest institutions in the world. Dedicated to mankind, its interests were not parochial. Dr. Flexner, in his study of American, English and German universities published three years ago, wrote high words of praise for the German universities after bestowing violent criticism on the American and English. To-day Dr. Flexner would be compelled to take a different attitude, for the German university is no longer a stronghold of the free spirit but a political organization definitely adjusted to the demands and necessities of Hitler's Third Reich.

To-day, however, the " Leader " principle has been grafted upon the universities. The rector (president or dean) is appointed no longer by the faculties but by the Minister of Culture, a Nazi politician. who reigns supreme. In his turn the rector dominates the faculty, which has lost many of its prerogatives. Although German professors have discovered their Nazi hearts, many Nazi students believe that the universities will not be productive incubators of National-Socialism until those who have been Storm Troopers will have taken the place of the older men. And in future it will not be possible for a man—the other sex is excluded—to become an instructor without first having been a Storm Trooper.

In August, in response to demands of Nazi students, the Prussian Minister of Culture expanded his decree of June 29, 1933, prohibiting students with Communistic sympathies from attending the universities, by including all students with "Marxist or anti-National [read anti-Nazi] leanings." Especially incriminating for a suspected student " is membership in pacifist, treasonable and similar organizations." The Prussian example has been followed by universities in other parts of Germany. On December 28, 1933, Wilhelm Frick, Nazi Minister of Interior, issued a decree limiting to 15,000 the number of students allowed to enter German universities in 1934. One prerequisite of admission is " national reliability." The aim is clear. No student who at least outwardly does not sympathize with the Nazis may enter a German school of higher learning.

The student governing bodies of the universities, from which German Jews and foreigners are excluded, have been co-ordinated, locally and nationally, in one organization, the *Deutsche Studentenschaft.* A leader appointed by the government is at the head of this organization and he in turn appoints the local leaders. The leader makes the decisions, the students perform the duties and rejoice in their " new freedom." Recently Dr. Staebel, national leader of this association, announced that all members must henceforth serve in the Storm Troop detachments. Since all " Aryan " students are compelled to join if they wish to enter actively into university life and receive positions after completion of their courses, there is no alternative. Through the *Studentenschaft* membership requirements, therefore, military training becomes compulsory.

According to the Nazis, the German student of the future must be " a political student, a soldier-student." In place of academic freedom they demand an academic plan of duty—Labor Duty, Military Duty, Corporative Duty, Storm Troop Duty, Group Duty, even, as they proclaim enthusiastically, " university and scientific duty." The Nazi students seem to harbor a naïve belief that knowledge and intellectual attainment can be proclaimed by the Ministry of Propaganda or by Herr Hitler in a speech. In future the long vacations between semesters will not be periods of leisure in which the German student may muse or write or travel, but months of mobilization when there will be definite duties to fulfill.

Since university education depends upon preparation in the secondary schools, here too the Nazis have effected changes. The Minister of the Interior, for instance. has ordered that all history be rewritten in terms of the Nazi revolution: " School books must begin with the presentation of primeval history * * * which will show that culture is a product of race. * * * The history of the Greeks must also start from Central Europe. * * * The presentation of great historical events must start from Leader personalities." In this decree the " international idea " is characterized as " sneaking poison." History has been hitched to the Nazi steamroller so as to give high school pupils a definite direction of conscience and thought.

The whole aim, then, of German education and of the German university has been changed by the Nazi zealots. In the Nazi mind objectivity and research devoid of political purposes are symptoms of the degenerate liberal era which has just been brought to an end. The universities must fortify Nazi claims with proper philosophies and convert young Germans into rabid believers in the faith. In its original form, according to Nazi pedagogics, science was filled with "the heroic spirit, which is neither tolerant, peaceful nor idyllic, but rather, like all creative spirit, militant, intolerant and manly."

Out of an institution of vision, culture and universal scope there has grown a militant organization dedicated to the purposes of the Third Reich. Instead of inculcating in German students an unflinching devotion to truth, the German university must turn out Storm Troop leaders. The philosophy of force and not of truth and tolerance is the dominating factor in Berlin, Bonn and Heidelberg to-day. A few scholars will remain faithful to the high ideals of their profession, for the true German spirit cannot be completely destroyed. But, in the main, the German university has lost its independence.

At Home and Abroad

[*A Monthly Record of News relating to Schools, Colleges, Universities and other cultural and academic institutions at home and abroad.*]

Cambridge University's Donation

The University of Cambridge, although in general they do not regard themselves justified in making contributions to funds outside the University, have decided to contribute £50 towards the work of educational reconstruction in the 'quake stricken area in Bihar. This sum, being for a specific purpose, has been forwarded direct to the Government of Bihar and Orissa by the High Commissioner for India.

Patna University

Dr. A. C. Woolner, Vice-Chancellor of the Punjab University, will address the Convocation of the Patna University to be held during the latter part of November.

The Senate of the Patna University met recently, the Vice-Chancellor Mr. Justice Khaja Mohamed Noor presiding, to recommend to the Government the change of the Bachelor of Education diploma to Master of Education and ask owners of factories, working in the province, to help in the solving of unemployment by giving Patna students preference in making appointments.

The Historical Records Commission

The Government of India have re-appointed Dr. Balkrishna, M.A., Ph.D., Principal, Rajaram College, Kolhapur, as a corresponding member of the Commission for a further period of three years.

Bethune College

It is understood that the Secretary to the Government of Bengal, Education Department, has appointed Miss Rivet and Mrs. Hamida A. Momin, B.A., to be members of the Governing Body of the Bethune College for the remaining period of the present term.

Bengal Veterinary College

The Government of Bengal has changed the title of the Diploma now awarded to the students of the Bengal Veterinary College who have gone through the full course of study and have passed the final examination, from 'Graduate of the Bengal Veterinary College' (G. B. V. C.) to 'Graduate of Veterinary Science' (G. V. Sc.). The change of title will take effect from the end of the session 1933-34.

Medical College Centenary

The Calcutta Medical College will shortly celebrate its centenary. The *United Press* understands, the scheme which is likely to find favour with the Government of Bengal in the Local Self-government Department for commemorating this unique occasion, is to construct a new Emergency Ward as an adjunct to the General Ward of the Medical College Hospital.

Lucknow University

In pursuance of a suggestion made by the Academic Council to re-organize the Faculty of Law of the Lucknow University, the Executive Council has decided that the whole staff of the Faculty should be asked to resign. Anyone failing to resign will be served with three months' notice. In moving a resolution to the effect Mr. C. V. Gupta pointed out that the resolution was no reflection on the present staff. The claim of the present staff would be considered when fresh appointments were made. Mr. Hardhwan Chandra seconded the resolution and Mr. Justice Bisheshwar Nath Srivastava, Mr. Smith and Lt.-Colonel Proctor supported it. After an animated debate the resolution was passed by a majority.

There will be two more doctors, not of Medicine but of History and Zoology, in the Lucknow University this year. The University Results Committee met recently to recommend to the Academic Council that a Ph. D. Degree be conferred on Mr. N. L. Chatterji, Lecturer in Indian History, for his thesis on Mir Kasim. Mr. S. M. Das was also recommended for a D. Sc. Degree for his thesis on the "Anatomy, Histology, Bionomics and distribution of *Rhabdocynthia Pallida* (the monascidian of the Indian seas)."

Plea of Sikh University

Presiding over the twenty-fourth session of the Sikh Educational Conference, Sirdar Raja Singh pleaded for a Sikh University and pointed out that with such an institution they would be able to introduce reforms in education which they required. With a little more attention from the Sikh community such a university would become a *fait accompli.*

Sardar Raja Singh considered that the object of education of their boys and girls must be to turn out true Sikhs. He also pleaded for attention to the problem of unemployment among educated youths and the education of Sikh girls.

Medical Licentiate Course

His Excellency Sir George Stanley inaugurated last evening at the Royapuram Medical School a five-year course for medical students, thereby conferring upon Madras the distinction of being the first province in India to extend and improve the L. M. P. (Licentiate Medical Practitioner) course. The school will henceforth be called the Stanley Medical School.

The new scheme for which Major-General C. A. Sprawson, Director-General of the Indian Medical Service, was largely responsible, raises the status and scope of studies in the school and it is so designed as to make it acceptable to the All-India Medical Council to merit its recognition.

Punjab Chiefs' College

"Like young men leaving educational institutions and stepping forth into the responsibilities of manhood, the Punjab is about to be freed from the leading reins of diarchy and take upon itself the heavy responsibility of the new Constitution; it will no longer be possible light-heartedly to take risk because of the consciousness that there was at hand some one to put on the brake if they really ran into danger," said His Excellency Sir Sikander Hyat Khan, acting Governor of the Punjab, in an address at the prize-distribution of the Aitchison Chiefs' College this morning. His Excellency added that the public life of the Punjab would hence forth be new and more vivid. The Governor referred to the effect of such changes on the college and said that one difference between the conditions of the past and future was the general democratization of the province—an evolution which would be even more rapid under the new Constitution. It would no longer be sufficient that their young men should be men of good family with minimum educational qualifications. They had to prove themselves fully equipped. Birth undoubtedly gave a great initial advantage but, added His Excellency, the "youth of to-morrow in the province will stand or fail according to individual merit, not the prowess of their forefathers."

Muslim Educational Conference

The 45th session of the All-India Muslim Educational Conference was held at Meerut during the last Easter holidays. Owing to the indisposition of Nawab Bahadur Sir Muzammilullah Khan, president, Sir Abdul Kadir of Lahore presided. Among others Sir Ross Masood, Nawab Sadar Yar Jung, A. H. Mackenzie, Director of Public Instruction, Mr. P. W. Marsh, Commissioner, Director, Osmania University, Director, Oriental Department, Allahabad University, Khan Bahadur Kazi Azizuddin, Maulvi Habibulla Khan were present. Sir Abdul Kadir then delivered his speech, extempore, surveying the history of Muslim education in India. Mr. A. H. Mackenzie, on behalf of himself and Mr. Srivastava, Minister of Education, expressed their deep interest in Muslim education. A resolution thanking the Education Minister and the Director of Public Instruction for their interest in the Conference and condolence resolutions on the death of Sir Ali Imam, Hasan Imam, Maulvi Abdulla Jan, Haji Shamsuddin and the Nizam's brother and sister were passed.

Delhi's Shy 'Varsity Girls

In spite of the various facilities and conveniences offered to women students of Delhi for prosecuting university studies, they still seem to be shy and do not avail themselves of the opportunities. In view of the local conditions, particularly the system of *purdah* prevalent among some sections of the people of Delhi, provision was made in 1926, in the statute of the University, for allowing women candidates under conditions prescribed by the Ordinances to appear at University examinations without undergoing a regular course of study in a college or the University. No one availed herself of this exemption till 1930. Since then a few candidates have been applying for it every year. It was found difficult, in the absence of clear regulations, to exercise the discretion vested in the Academic Council of the Delhi University by the Ordinances, and some members of that body sought to amend the Ordinances to restrict the grant of the exemption. The Academic Council while not inclined to propose any change which might have the effect of restricting the privilege granted to women candidates, insisted that women candidates seeking the exemption must pursue a course of study regularly and under proper guidance, and therefore proposed an amendment to the Ordinances, so that the exemption could be granted only on the following conditions:—

(i) that they have privately pursued that prescribed course of study under proper guidance; and

(ii) Either

(a) that they are unable to join a recognised college of the University, or

(b) that there are such other reasons as entitle them to a grant of exemption.

The number of women students in the University increased from 65 in 1931-32 to 83 in 1932-33 and has now further gone up since B.A. Classes have also been added to the Indraprastha Girls' College. It is interesting to note that during 1932-33 a considerable number of women students sought admission to and received instructions in men's colleges. Out of a total number of 83 women students in the University as many as 33 were studying in men's colleges (Hindu College 20, St. Stephen's College 10 and Ramjas and Commercial Colleges 2 and 1 respectively). This phenomenon is partly explained by the fact that the question of recognition of the Indraprastha Girl's College as a Degree College of the University had then been pending and the uncertainty of the position of the college was, to some extent, responsible for the migration of some of its students to other colleges. But this hardly applies to the Intermediate Students (8 in number) who had been admitted to men's Colleges.

Federal University for Delhi

Addressing the twelfth Convocation of the Delhi University on April 9 last Sir Abdur Rahman, the Vice-Chancellor, devoted the major part of his speech to the question of transformation of the University to a federal type with a special body of federal laws to define the rights and functions of the University on the one hand and of the constituent colleges on the other. He added that an academic council and a committee appointed by that body were considering a letter of the Government of India, outlining a scheme of a federal university. Addressing the graduates he said:

"Remember always that the true worth of life cannot be judged by a visible measure. If life is worth living, it is because love and kindness have made it sweet, graces have given it beauty and service and self-sacrifice have made it noble and strong. We need a correct and cheerful outlook on life to perceive and appreciate the true value of things. In such an appreciation is found the meaning and significance of life. The value of a thing does not depend on its size and bulk, its visible magnitude and its physical strength, but on the extent to which it beautifies, ennobles and enriches our life. The value of our life likewise is not to be judged by the quantity of our physical possesions, but by the clearness of our enlightened intellect, the beauty and grace of our sentiments and the nobility of our character, not by the measure of our worldly success and achievements but by the nature of our aspirations and the determination with which we endeavour to realise them. Let us have a human rather than an economic view of the world."

Sir George Anderson, Education Commissioner with the Government of India, read the brief address of the pro-Chancellor, Sir Fazli Hussain, who was unable to be present. The address dwelt on the necessity of making the University a federal body quickly. Over 240 students were awarded degrees. Of these 26 were M.A.'s, 40 LL.B.'s. Three women students received the Degree of Bachelor of Arts.

Benares 'Varsity Entrance

A meeting of the Senate of the Benares Hindu University, with Pandit M. M. Malaviya (Vice-Chancellor) presiding, considered the introduction of translation from vernacular into English at the admission examination. Dr. U. C. Nag, supporting the change, said that the practice in some Indian Universities was to select a passage of English, which was translated into different vernaculars and placed before the the students as the translation paper from vernacular into English. This they proposed to do. Prof Puntambaker opposed the motion. He said that this artificial paper had no educational value. The Vice-Chancellor said that, to his mind, the whole system of teaching English was unnatural and wrong. The sooner they had a fully-fledged "direct system," the better it would be for the teaching of the language. This artificial kind of translation would not do. The following resolution was adopted: "Resolved that a translation paper at the admission examination be introduced from the examination of 1937; further that a candidate will have to select an Indian modern language for translation into English from one of the following whichever should be his mother tongue: Hindi, Urdu, Bengali, Telugu, Marathi, Gujarati.

For students whose mother tongue is not one of these languages a passage in English will be set for paraphrasing.

Dacca University

The annual meeting of the Dacca University Court for the session 1933-34 was held on April 6 last, in Curzon Hall, Mr. G. H. Langley, Vice-Chancellor presiding. A large number of members attended.

Professor R. C. Mazumdar's resolution that the Vice-Chancellor shall receive a salary of Rs. 2,000 a month and shall be provided with a free house was carried by a majority of votes The meeting was adjourned till to-morrow morning when other subjects on the agenda will be discussed.

In the course of his statement the Vice-Chancellor said:-

"Despite continued economic depression the admissions to the various courses of of study in the University for the past session has been satisfactory. The number of students in the courses in Arts, Science and Law was 1,010 for the present session as against a total of 963 for the previous session. Further the number of students reading in the Honours and Post-graduate courses has been well maintained, the total number of Honours students being higher than that for any previous session and the number of advanced students of all types being approximately equal to the highest number attained in any former session.

"An interesting donation has been accepted by the Executive Council during the session: Dr. K. S. Krishnan, who left the University in December, 1933, to take up his work as Mahendralal Sircar Research Professor in Calcutta, has expressed his desire to found three prizes each of the value of Rs. 50 to be awarded annually to the research students who produce the best original work in the Departments of Mathematics, Physics, and Chemistry respectively. It is Dr. Krishnan's wish that these prizes be named after the late Mr. S. Ramanujam, Sir C. V. Raman and Sir P. C. Roy. He has made a donation of Rs. 150 to enable the University to make the awards in the present session; and, in the event of his not returning to the service of the University, has promised the entire amount to which he will be entitled of the University's contribution to his Provident Fund, which will be approximately Rs. 3,000, so that this sum may be invested and the prizes awarded from the interest thereon.

"In regard to the future of the University during the next few years there are three problems which in my opinion are of primary importance. The first is one which must ever be the concern of the whole body of University teachers as well as of University authorities. It is establishing and maintenance of traditions for teaching and the training of personality which should characterize a unitary and residential University. The second is that of placing the University on a sound financial basis. The present financial position of the University is not such as to cause undue anxiety, but it is necessary for the University in the near future to increase its recurring income. Here I repeat what has already been referred to by the Treasurer, *viz.*, that the University has in recent years made every possible effort to reduce its expenditure to a minimum without sacrificing efficiency, and I join with him in appealing for your support when the University shall in future approach Government for an additional recurring grant. The third problem which will claim the attention of the University in the near future is that of the creation of a Faculty of Agriculture so as to enable the University to co-operate with the Department of Agriculture in providing higher agricultural training. The importance of this problem has been recognised by Government and whenever funds are likely to be available, the scheme should be revised and Government again urged to provide the necessary money."

Concluding Mr. Langley said that he was retiring from the Vice-Chancellorship after the end of the present academic session and bade the members of the Court farewell.

Calcutta Blind School

An appreciative reference to the good work being done by the Calcutta Blind School was made by the Governor, Sir John Anderson, in a message to the institution on the occasion of its prize-giving ceremony, recently held at the school premises at Behala, Calcutta. Sir R. N. Mookerjee presided. The Governor said he was glad to learn that, in spite of the many difficulties with which the Governors and staff were faced, the work of the school had continued unimpaired in scope and efficiency. In spite of an inevitable measure of retrenchment, he wrote, the Ministry of Industries had seen their way to restoring the normal grant-in-aid. He was sure that those interested in the welfare of the school would recognize in this a mark of the Government's appreciation of the work carried on and admiration for the spirit of sturdy optimism which inspired the managing body and the staff and was communicated by them to their charges.

The President appealed to the public to lend their helping hand to the school with a view to enabling it to extend its scope. There were in Bengal, Sir Rajendra observed, over 37,000 blind people and it was distressing to see the public apathy in this matter of a duty towards the blind.

History Text-book for Schools

The principles which guide the Central Text Book Committee in prescribing text-books on history for school children were explained by the

Hon. Mr. K. Nazimuddin, Minister of Education, in reply to a question by Mr. Narendra Kumar Basu in the Bengal Legislative Council. Mr. Basu wanted to be informed if it was a fact that the Text Book Committee had directed that in history books there must be no reference to (1) the murder of Jalaluddin Khilji ; (2) the "pranks" of Sultan Muhammad Tughlak ; (3) the atrocities committed by Jehangir and Aurangzeb on the Sikhs and their *gurus* and (4) the anti-Hindu activities of Aurangzeb.

Mr. Nazimuddin stated that the sub-committee of the Text Book Committee, which was appointed to deal with history text-books for classes III to VIII, reported that practically all the books submitted stood in need of revision or correction. Certain members of this sub-committee were appointed to go through the approved books and to draw attention to those faults, which could easily be remedied, and their suggestions were placed before the authors and publishers. The Central Text Book Committee approved text-books for pupils from eight to thirteen years of age. The curriculum of history did not contemplate a critical and scientific study of the subject, but merely stories and outlines in easy narrative form. Gruesome accounts with unnecessary details were eminently unsuitable for such pupils and, in approving text-books in history, the Central Text Book Committee had been guided by the following, among other, considerations. *That* there should not be anything that tended to offend moral feelings and sentiments ; *That* it was not necessary to give detailed stories of atrocities, butchery or bloodshed, which, whether true or false, could only do harm to young minds ; *That* the books should contain nothing likely to create feelings of race hatred or class and religious animosity in impressionable minds and that references to facts, which were not essential and which were unsuitable for children, or exaggerated statements should be avoided ; *That* text-books, while historically accurate, should be of a nature to promote mutual understanding of the peoples and should not be prejudicial to a spirit of amity and good-will ; and *That* the stories selected should be those likely to have a healthy moral influence on the minds of the pupil.

In reply to supplementary questions, the Hon. Minister made it clear that essential facts of history were not altered but details which were likely to have an unhealthy effect on youthful minds were omitted.

Khan Bahadur Azizul Huq pointed out that the League of Nations Committee on Intellectual Co-operation had enunciated that text-books on history should be so devised that the rising generation might be trained up in a spirit of peace and goodwill.

A Common Language for India

His Highness the Maharaja Gaekwar of Baroda, presiding over the twenty-third session of the Hindi Sahitya Sammelan held at Delhi during the last Easter holidays, put in a strong plea for a common language and a common script for India. Maintaining that language barriers were "one great factor in our national weakness," His Highness said:

> "If Hindi be accepted as the *lingua franca* for India, we cannot at present claim that we need not learn English also. We cannot afford to lose touch with England and the West. But this will be for the intelligentsia only. There is a vast difference between, say, a million educated people learning a foreign tongue, and three hundred million, largely illiterate people, doing so. The common people can much more easily acquire Hindi, and much more fluency in inter-provincial intercourse will result. This is a great practical benefit. But more important still is the psychological effect.

There is something depressing about the habitual use of a foreign tongue. The natural poetry of speech gives place to a bastard and hybrid idiom, and spontaneity as well as beauty is lost.

"Let Hindi be the common yet graceful vernacular of us all. Hindi will, however, need to be carefully defined. Let us take it to be the language written in the North in Devanagari by Hindus and in Urdu by Muslims. And it is surely only the literary exaggerations—towards Sanskrit on one side, towards Arabic and Persian on the other—which have produced the difficulty a Lucknow Muslim has in understanding a Hindu of Benares. But this is the case also in China when a Pekinese seeks to communicate with a Cantonese. And China is finding a way out of the babel by agreeing that all will use the Pei-hua or vulgar tongue for literature as well as for daily speech. For Imperial affairs English, for the higher cultural life English and Sanskrit, for national life Hindi, for home-life our vernaculars—such is I think India's immediate path. Rooted as they are in local sentiment the local vernaculars will persist—playing some part in cultural and social life, but a subordinate part, as India realizes her unity and her place in the modern world. To do this she must overcome petty jealousies and narrowness of vision."

Ourselves

[The late Sir John Kerr, the late Sir Sankaran Nair and the late Sir Dinshaw Mulla—Two Recent Memorials—Government Grant to Colleges—Carnegie Endowment—Nepali and the New Matriculation Regulations—Indian Students in Parliament—Dr. H. K. Sen and Cheap Power Spirit Production—Reports and Notifications.]

THE LATE SIR JOHN KERR, THE LATE SIR SANKARAN NAIR AND THE LATE SIR DINSHAW MULLA.

It is our duty to record our deep sense of sorrow at the death of three distinguished men who though not directly connected with us came into touch with the University at some stage or other of its development and helped the University in its onward march towards academic progress.

Sir John Kerr was one of those Bengal Civilians who by dint of their work and sheer honesty of purpose endeared themselves to one and all, irrespective of caste, creed or colour. We in the University gratefully remember him for having helped us materially in securing assistance from Government which enabled us to complete the Asutosh Building. It was he who, as Acting Governor of Bengal, formally opened the building which is now the home of our Post-Graduate activities.

Sir Sankaran Nair's career had a brilliance of its own. In whichever sphere he worked, whether as Advocate-General of Madras, as a Judge of the Madras High Court, as President of the Indian National Congress, as a member of the Viceroy's Executive Council, as a member of the India Council, as Chairman of the Indian Reforms Committee, he was inspired by a lofty ideal to serve the truest interests of his motherland. We recall his name to-day with a special degree of reverence and affection for it was with his able and powerful assistance as Education Member of the Government of India that the scheme of Post-graduate studies in Calcutta was re-organised in 1917.

Sir Dinshaw Mulla was one of India's great jurists. He was for some time a Judge of the Bombay High Court and Law Member of the Viceroy's Executive Council. Recently he accepted a seat on the Judicial Committee of the Privy Council and was regarded by all as an accession of strength to that body of distinguished judges. Only a few years ago he accepted the Tagore Professorship of Calcutta University and delivered a course of illuminating lectures on the Law of Insolvency which are justly regarded as a definite contribution to the study of an intricate branch of law.

* * *

Two Recent Memorials.

Recently two memorials have been laid in honour of two eminent sons of Bengal, who though not belonging to the same generation were equally devoted to the spread of knowledge and in their respective spheres of work contributed to the remaking of a new Bengal. A marble bust of the late Sir Rames Chandra Mitter who was the first Indian to act as Chief Justice of Bengal is going to be installed in the precincts of the Calcutta High Court. The Memorial Committee has also decided to create an endowment of about Rs. 11,000, the income of which will be placed at the disposal of the Tuberculosis Association of Bengal. As announced in these pages last month a portrait in bronze of the late Sir Rameschandra Mitter has also been presented to the University of Calcutta.

The other Memorial relates to the unveiling of the statue of the late Sir Asutosh Mookerjee which has been erected by public subscriptions and has been placed near Chowringhee. The statue is the work of a Bengali sculptor, Mr. Debiprasad Raichaudhuri who is now the Principal of the Government School of Arts at Madras. It was unveiled on the 25th March by the Raja of Santosh to whom belongs the credit for making the memorial a success.

* * *

Government Grant to Colleges.

It will be recalled that for some years the non-recurring grant of Rs. 1,29,000 which the University used to distribute among the non-Government colleges of Bengal has been held in abeyance by Government. We have had occasions to comment upon the inadequate financial support which the Government of Bengal now extend to these colleges where the large majority of students have to pursue their studies. This non-recurring grant which was originally given by the Government of India when Calcutta University was under their control, materially helped the struggling institutions to effect various improvements regarding libraries, laboratories and gymnasia. We note that this year it is proposed to distribute a reduced grant of Rs. 45,000. The sum is utterly inadequate but we are glad that something is proposed to be given to the colleges after several years. We, however, trust Government will be able to bring up the grant to the ordinary level from the next financial year. The colleges have been informed by the Registrar that applications for participation in the grant should reach the University by 31st May, 1934.

* * *

CARNEGIE ENDOWMENT.

The authorities of the Carnegie Endowment for International Peace, with a view to establish an International Relations Club in India, have sanctioned for the opening of such a Club at the Post-Graduate department of the University and have sent the first instalment of books for the club. They have suggested that the books will be kept together as a separate collection which will form the nucleus of a specialised library on international affairs. The club was formally opened by Dr. Rabindranath Tagore on the 7th of April last.

* * *

NEPALI AND THE NEW MATRICULATION REGULATIONS.

The Executive Committee of the Gurkha Association, Darjeeling, by a resolution adopted at one of their meetings requested the University some time ago to make Nepali one of the major languages in the curriculum of studies in the Matriculation course. Now that a Conference with the Government has been proposed to be held to consider the New Matriculation Regulations, the Syndicate have forwarded copies of the letter of the Gurkha Association to the representatives of the University with a view to place their request before the Conference. The Nepalese are an independent people with an old and distinct culture of their own, and their language, if it cannot boast of a high class literature, has yet a good store of literary materials worth studying. There is a considerable number of Nepali students in our schools, especially in Calcutta and the Darjeeling district. The proposal made by the association deserves the consideration of the authorities.

* *

INDIAN STUDENTS IN PARLIAMENT.

A short but interesting debate took place in the last February session of the British Parliament regarding the limitation of the number of Indian students taking University course in view of the remoteness of chances for their obtaining a suitable employment. We reproduce below the extract which has been forwarded to the University by the Government of India, Department of Education, through the Education Department of the Government of Bengal.

Sir William Davison: To ask the Secretary of State for India, whether steps will be taken by the Government of India to limit the numbers of Indians taking a university course with the object of obtaining a degree, in view of the numbers of Indian graduates leaving the universities each year without any chance of obtaining suitable employment; and whether he will obtain a Report on this matter from the French Colonial Office, which for some time has limited the output of college-trained men with regard to the employment available for them in the particular colony. (Ques. no. 4, dated 5th February, 1934.)

Secretary of State: It is for the authorities of the Indian Universities and not for Government to decide whether any limitation of the kind shall be imposed. I doubt whether the suggestion made by my honourable friend in the second part of his question would serve any useful purpose.

Sir William Davison: Is the right honourable gentleman aware that there has been the same difficulty in French Colonies, and they have had considerable success ina llaying discontent in the way suggested in the question ? Does he know that there is a very considerable number of this Indian intelligentsia who have obtained a university degree and arewithout employment ?

Secretary of State: There are a great many universities in the world whose students are unable to find employment. If the honourable member has any special information bearing upon the question, I shall be glad to receive it.

Duchess of Atholl: Does the right honourable gentleman recollect that a recent committee of inquiry into the Punjab University stated that the main reason for the increase in unemployment among educated young men in India was a defective system of education, which required drastic remedies?

Secretary of State: Even so, I am not sure whether the withdrawal of grants will have the effect my honourable friend has in mind.

* * *

DR. H. K. SEN AND CHEAP POWER SPIRIT PRODUCTION.

With regard to the publication in the daily press of a report of Mr. G. S. Bajpai's reply to a question of Mr. Maswood Ahmed, in the Assembly on April 14 last, regarding cheap power spirit production, Prof. H. K. Sen, Ghose Professor of Applied Chemistry in our University has addressed a letter to the editors of all journal which published an account of the Assembly proceedings in question. As the letter speaks for itself, we refrain from making any comment on it, but reproduce it below in full.

To
The EDITOR, ...

SIR,

I notice in your issue of yesterday the *United Press* reporting Mr. G. S. Bajpai's reply to a question of Mr. Maswood Ahmed in the Assembly on April 14, regarding cheap power spirit production from water hyacinth. I am afraid either the *United Press* report or the reply of Mr. Bajpai is substantially incorrect, since neither Professor Fowler nor any Professor Ghose of Calcutta experimented on the production of power alcohol from water hyacinth. It was before the Indian Science Congress in January, 1928, at Calcutta, that I first suggested the utilisation of water hyacinth for power alcohol production and actually showed the samples of spirit from water hyacinth and another cheap wood, Gangwa, to the members of the Chemistry section. The attendant by-product, potassium chloride, was also exhibited. The report of this demonstration and the substance of my address were fully published in all the papers of India, and the late Sir P. C. Mitter, who was then Minister, telegraphed to me from Delhi to prepare a fuller report for his perusal. This was done at his instance, and the Industrial Chemist to the Government of Bengal was deputed to follow the steps, one after the other, in my laboratory at the University College of Science. I am not aware what report the Industrial Chemist submitted, but whatever I had said was verified in this trial laboratory experiment. Since then several scientific communications have appeared on the subject in scientific papers by myself and my students in collaboration, which have been quoted largely all over the world. A summary of these communications was read before the Second World Power Conference at Berlin in 1930, to which I was specially invited. Professor Fowler who has always encouraged me in this work, himself worked on the general utilisation of waste cellulosic materials for the production of power gas, as distinct from power alcohol, and, indeed, was kind enough to refer to my "steaming process" as the first rational step towards extracting potassium chloride, before subjecting the residual mass of water hyacinth to his bacterial fermentation.

I am informed that in the *Universum* of the year 1933 published from Leipzig in its 50th-year volume, this work has been specially reported upon. In fact the whole problem of power-alcohol production from water hyacinth has been investigated and is being investigated by myself and my students in the University College of Science, Calcutta. I am writing this letter with the hope that the misconception caused by Mr. Bajpai's reply to the Assembly question may be removed. As a matter of fact, since learning that the question attracted the attention of Parliament, I am preparing a very short digest of the work in this connection both for the public and for the Government —Yours, etc.

H. K. SEN.

University College of Science and Technology,
Calcutta University, Calcutta,
April, 16, 1934.

* * *

REPORTS AND NOTIFICATIONS.

(i) *Inter-Collegiate Gymnastic Competition.*

A team competition in gymnastic will greatly stimulate and encourage the students to take active interest in physical exercise. With this idea in view the Students' Welfare Committee organised the first Inter-Collegiate Gymnastic Competition. The competition was limited to the Calcutta Colleges for the first year. Two events, gymnastic without apparatus and gymnastic with apparatus, were chosen for the Competition. In the former event a lesson was drawn up with exercises for correct posture, neuro-muscular control, organic vigour and speed. In the latter event, a lesson with six exercises on parallel bar was prepared. These lessons were circulated to Colleges beforehand to enable their teams to be trained. To encourage team spirit among the students, the competition was between teams consisting of thirty-two students in the gymnastic without apparatus and six students in the gymnastic with apparatus from each College.

On the 24th March, 1934, at 4 P. M., at the Presidency College ground, before a crowd of distinguished guests and students, the First Inter-Collegiate Gymnastic Competition was opened. After the march past of the four college teams with their college standards with buglers from Calcutta Boys Scouts' Association leading, the competitors assembled before the presidential stand. Sir Hassan Suhrawardy, Vice-Chancellor, who presided, delivered his opening address. The three teams from Asutosh College, Presidency College and David Hare Training College, for the competition without apparatus, came one after another before the judges and performed the prescribed lesson of Physical Exercises. There was keen competition in this event between the Asutosh College team and Presidency College teams. The standard of performance was fairly high and was appreciated very much by the gentlemen present. At the end judges decided in favour of the Presidency College. In the event, gymnastic with apparatus, Asutosh College, University Law College and City College entered their teams, but at the last moment Asutosh College and University Law College failed to put up teams for the competition. The performance on the parallel bars by the City College was of a high standard. In the absence of the Vice-Chancellor who left after the opening ceremony, Rev. Father M. Vermeire, S.J., Rector, St. Xavier's College, presided and awarded silver decorations to the members of the winning teams. In his speech the president congratulated the college teams for their good performance and spirit of sportsmanship. He also referred to the generous gift of a silver statuette of Apollo Belvedere to be awarded as a challenge trophy for the competition—Gymnastics without apparatus,—by Mr. Ramaprasad Mookerjee, M.A., B.L. The trophy is now under preparation and will be sent to the winner when it is finished. The meeting closed with a vote of thanks to the Chair.

It is proposed to hold the next competition in the middle of December, 1934, and throw it open to all colleges affiliated to the Calcutta

University. Lessons prescribed for the year will be circulated to the different colleges early in July to give them sufficient time to train their teams. We hope that a larger number of colleges will participate in the coming competition and make it a success.

(ii) *Facilities for Foreign Students and Tourists to inspect Monuments, Galleries and Excavations in Italy.*

" By Royal Decree of the 8th June, 1933, No. 889 published in the Official Gazettee of the Kingdom of the 27th July, 1933-XI., No. 173, there was approved the regulation containing the rules in regard to entry into the monuments, galleries and excavations of the States. Owing to the numerous applications made to this Ministry, or directly to that of National Education, by foreign subjects in order to obtain reductions of the prices laid down in the regulation referred to, or even to obtain free entry, it has been thought opportune, in agreement with the Ministry of National Education, to examine, within the limits of the regulations in force, what facilities could be afforded to foreign tourists visiting our country, and to students coming to Italy for educational purposes.

With regard to tourists, the regulation provides for:

(a) Collective *abonnement* tickets for all the antiquity and art institutions of the Kingdom, valid for 5, 10 or 15 days, the price of which varies both in relation to the length of the validity of the tickets and in relation to the number of persons.

(b) *Abonnement* tickets for individuals, valid for all the antiquity and art institutions of the Kingdom and for a period of 5, 10 or 15 days. Such collective tickets and individual tickets may be obtained at the various antiquity and art institutions of the Kingdom.

(c) Collective *abonnement* tickets limited to the Government antiquity and art institutions of one city and made out in favour of organised tourist parties by authorised travel agencies. Such tickets are half the price laid down for the *abonnement* of parties mentioned in (a).

So far as parties of foreign students and professors entering the Kingdom for reasons of study are concerned, the Royal Ministry of National Education is in principle favourably, on the basis of the regulations in force regarding meetings of a cultural nature taking place in the Kingdom, to granting to all parties favourably recommended by the Royal Diplomatic and Consular officers free entry into the Royal museums, galleries and excavations.

Interested persons are requested to communicate with the Manager, the *Calcutta Review*, if they desire to obtain detailed information regarding conditions of admission to galleries and museums.

(iii) *Hardinge Professor of Higher Mathematics, Calcutta University.*

Applications have been invited for the post of Hardinge Professor of Higher Mathematics.

1. The salary attached to the Chair is Rs. 700-50/2-1,000 but in making appointments to the Chair, it shall be open to the Senate to offer a higher initial salary in a special case.

(The salary is subject to such emergency cut as may be imposed by the University from time to time, on account of reduction of Government Grant.)

2. Ordinarily, appointment to the Chair shall be made for five years. On the expiry of the first period, such appointment may be renewed for another term or it may be made permanent by the Senate.

3. The Professor shall be a whole-time Officer of the University and shall not, without the special sanction of the Senate previously obtained, hold any other office to which any salary, emolument or honorarium is attached.

4. The Professor shall devote himself to original study and research in Mathematics with a view to extending the bounds of knowledge.

5. The Professor shall stimulate and guide advanced study and research by advanced students in the University of Calcutta.

6. The Professor shall undertake regular teaching work in the Post-Graduate Classes as required by the Executive Committee of the Council of Post-Graduate Teaching in Arts and shall ordinarily deliver not less than four lectures in his subject every week for the benefit of M.A. and M.Sc. students of the Post-Graduate Department of the University. The Syndicate after consulting the Executive Committee and the holder of the Chair may further require the Professor to deliver a course of lectures in some affiliated Colleges. The Professor shall report to the Syndicate in the month of July in each year the research work carried on by him during the past year and the research work which he contemplates carrying on during the ensuing year.

7. The Professor shall be subject to such instructions and rules regarding leave, residence and retirement,[1] as may be decided by the University as applicable to Professors.

8. The Professor shall be entitled to the benefit of the University Provident Fund so long as he is in service.

9. The Professor may voluntarily resign his appointment at any time upon not less than six months' notice given by him in writing to the University. He shall be liable to removal by the Senate on the ground of misconduct, inefficiency or gross neglect of duty, if a recommendation to that effect is made by the Syndicate after a full enquiry into specific charges brought against him, provided that at such enquiry he shall be allowed adequate opportunity to defend himself.

Applicants should state their age and full particulars of their academic qualifications and experience in teaching and research in their applications which should be accompanied by a précis of the particulars to be furnished in a statement form which may be obtained from the Registrar, Calcutta University.

Applications with copies of testimonials (which will not be returned) must reach the Registrar, on or before the 15th June, 1934.

(iv) *Sir Asutosh Professor in Sanskrit, Calcutta University.*

Applications have also been invited for the post of Asutosh Professor in Sanskrit.

(*i*) The salary attached to the Chair is Rs. 600-50/2-1,000, but in making appointments to the Chair it shall be open to the Senate to offer a higher initial salary in a special case.

(*ii*) Ordinarily, appointment to the Chair shall be made for five years. On the expiry of the first period, such appointment may be renewed for another term or it may be made permanent by the Senate.

---

[1] The Professor shall ordinarily vacate his office upon completion of the 60th year of his age, unless the Senate decides that his services should be still retained by the University for a further period or periods but not beyond the 65th year of his age.

(*iii*) The holder of the Chair shall be required to lecture to Post-graduate and Honours students in Sanskrit and to take part in the work of the Post-Graduate Department as required by the Executive Committee of the Post-Graduate Departments in Arts, after consulting the Professor.

The Syndicate after consulting the Executive Committee and the holder of the Chair may further require the Professor to deliver a course of lectures in some affiliated Colleges. He shall also be required to carry on and organise and guide research work in the subject. The Professor shall report to the Syndicate in the month of July in each year the research work carried on by him during the past year and the research work which he contemplates carrying on during the ensuing year.

(*iv*) The Professor shall be eligible for the privilege of regular academic vacations and holidays of the University and shall be subject to such leave rules as the Senate may pass from time to time.

(*v*) The Senate may on the recommendation of the Post-Graduate Council in Arts, and on such terms as the Senate may decide, require the Professor-elect to receive special training abroad, before entering upon the duties of his office. With a view to enabling the Professor to be in touch with the current progress abroad in his subject, the Professor shall be eligible, on the recommendation of the Council of Post-Graduate Teaching in Arts, to study leave with such emoluments and on such conditions as the Senate may decide for a period generally not exceeding one year, provided that he has not taken such leave during the previous six years. In each such case the Professor shall be required to submit a report of his work during his leave.

(*vi*) The Professor shall ordinarily have a working knowledge of German and French.

(*vii*) The Professor shall be a whole-time Officer of the University and shall not, without the special sanction of the Senate previously obtained, hold any other office to which any salary, emolument or honorarium is attached.

(*viii*) The Professor may voluntarily resign his appointment at any time upon not less than six months' notice given by him in writing to the University. He shall be liable to removal by the Senate on the ground of misconduct, inefficiency or gross neglect of duty, if a recommendation to that effect is made by the Syndicate after a full enquiry into specific charges brought against him, provided that at such enquiry he shall be allowed adequate opportunity to defend himself.

The Professor shall ordinarily vacate his office upon completion of the sixtieth year of his age, unless the Senate should decide that his services should be still retained by the University for a further period or periods, but not beyond the 65th year of his age.

(*ix*) The Professor shall be entitled to the benefit of the University Provident Fund so long as he is in service.

Applicants should state their age and full particulars of their academic qualifications and experience in teaching and research in their applications which should be accompanied by a précis of the particulars to be furnished in a statement form which may be obtained from the Registrar, Calcutta University

Applications with copies of testimonials (which will not be returned) must reach the Registrar, on or before the 15th June, 1934.

* * *

AN ACKNOWLEDGEMENT.

The block of Sir Asutosh Mookerjee's bronze statue has been kindly lent by the Editor, *Calcutta Municipal Gazette.*

* * *

THE

CALCUTTA REVIEW

PUBLISHED BY CALCUTTA UNIVERSITY

Jivanmukta

(*Alcaics*)[1]

By Sri Aurobindo

There is a silence greater than any known
To earth's dumb spirit, motionless in the soul
That has become Eternity's foothold,
Touched by the infinitudes for ever.

A Splendour is here refused, to the earthward sight,
That floods some deep flame-covered, all-seeing eye;
Revealed it wakens when God's stillness
Heavens the ocean of moveless Nature.

---

[1] *Author's Note* : These Alcaics are not perhaps very orthodox. I have treated the close of the first two lines not as a dactyl, but as — ⏑/—/ and have taken the liberty in any stanza of turning this into — ⏑ /— ⏑/. In one closing line I have started the dactylic run with two short preliminary syllables and there is occasionally a dactyl or anapaest in unlawful places. The object of course is to bring in some variety and a more plastic form and easier run than strict orthodoxy could give. But in essence, I think, the alcaic movement remains in spite of these departures.

The subject is the *Vedantic* ideal of the living liberated man—*Jivanmukta* though perhaps I have given a pull towards my own ideal which the strict *Vedantin* would consider illegitimate.

A Power descends no Fate can perturb or vanquish,
Calmer than mountains, wider than marching waters,
A single might of luminous quiet
Tirelessly bearing the worlds and ages.

A Bliss surrounds with ecstasy everlasting,
An absolute high-seated immortal rapture
Possesses, sealing love to oneness
In the grasp of the All-beautiful, All-beloved.

He who from Time's dull motion escapes and thrills
Rapt thoughtless, wordless into the Eternal's breast,
Unrolls the form and sign of being,
Seated above in the omniscient Silence.

Although consenting here to a mortal body,
He is the Undying ; limit and bond he knows not ;
For him the aeons are a playground,
Life and its deeds are his splendid shadow.

Only to bring God's forces to waiting Nature,
To help with wide-winged Peace her tormented labour
And heal with joy her ancient sorrow,
Casting down light on the inconscient darkness,

He acts and lives. Vain things are mind's smaller motives
To one whose soul enjoys for its high possession
Infinity and the sempiternal
All is his guide and beloved and refuge.

April 13, 1934.

MODERN SCIENCE AND SPIRITUALITY

By ANILBARAN RAY, M.A.

Methods of Scientific Knowledge

THIS is not to say that science has become spiritual or that spirituality has been placed on a scientific basis in the usual sense of the term. That cannot be in the very nature of things. Science depends ultimately on the evidence of the senses. Nothing that cannot be verified by a reference to the senses will be accepted by science as a fact, a truth. This position of science is perfectly valid, as no one can quarrel with it for having chosen a particular field for its investigation, the field of sense-experience. But when science says that this is the whole of knowledge, that whatever can be verified by observation and experiment with the senses is true, everything else is false, mere fancy, science goes beyond its jurisdiction and becomes *ultra vires*. So long as science did this its quarrel with philosophy and spirituality was inevitable. But recent discoveries seem to have had a chastening effect on science. As Dr. Hermann Weyl recently pointed out in a lecture delivered at the Yale University " modern science makes the world appear more and more as an open one, as a world not closed but pointing beyond itself."

" As there are a category of facts," says Sri Aurobindo, " to which our senses are the best available but very imperfect guides, as there is a category of truths which we seek by the keen but still imperfect light of our reason, so according to the mystics, there is a category of more subtle truths which surpass the reach both of the senses and the reason but can be ascertained by an inner direct knowledge and direct experience. These truths are supersensuous, but not the less real for that ; they have immense results upon the consciousness, changing its substance and movement, bringing especially deep peace and abiding joy, a great light of vision and knowledge, a possibility of the overcoming of the lower animal nature, vistas of a spiritual self-development which without them do not exist. A new outlook on things arises which brings with it, if fully pursued into its consequences a greater liberation, inner harmony, unification, many other possibilities besides. These things have been experienced, it is true, by a small minority of the human race, but still there has been a host of independent witnesses to them in all times, climes and conditions and numbered among them are some of the greatest intelligences of the past, some of the world's most remarkble figures."

Science has powerfully dominated the modern mind chiefly for two reasons. It takes the commonsense view of not accepting anything which is not attested by the senses ; it is supposed to be positive, it does not speculate, does not " quack " ; it deals with hard tangible facts. Also science has been of great practical help to mankind. The common mind is easily impressed by spectacular results and dazzling success. People put more reliance on scientists who provide them with electric lights, steam ships, aeroplanes than on clergymen who ask them to mourn in this world so that they may be comforted in Heaven. Only when a deeper view is taken, it is seen that the methods of scientific knowledge are not so reliable as they are commonly supposed to be and all scientists admit " the general uncertainty that surrounds all our attempts to prove into the secrets of nature."

Science collects data from sense observation, and arrives at generalisations from them by reasoning. Every student of logic knows how many possibilities of error there are in this process. It is to the credit of science that it takes great care to avoid these errors as far as possible. It observes many instances of the phenomenon under investigation, so that the errors of mal-observation and non-observation may cancel each other. Yet it can never be sure that all errors have been eliminated. So whenever possible science tests its generalisations by experiments. Those who have any real knowledge of spirituality and do not confuse it with table-rapping, mesmerism or " spiritual seance " know that it also takes at least as much care as science so that its truths may be a body of ascertained knowledge ; only its methods are different. Science proceeds by elaborate observations of external phenomena, spirituality proceeds by training and disciplining the inner instruments of knowledge. As an agitated surface of water cannot give a correct reflection, so the restless mind is not a fit instrument of knowledge. When the rational critic ridicules " the wisdom obtained by starting at your own navel," he only makes a gross and stupid carricature of a well-known *Rajayogic asana* or sitting posture where the yogin makes his mind and senses calm and quiet so that they may give a true reflection of the truth. Spirituality does not depend, like science, on making inferences from external observations and experiments, but it has a direct method of knowing which alone can give certain knowledge. The true knowledge is seated within us above the mind. When the mind is stilled, that knowledge reveals itself as the all-illumining sun, so says the *Gita*. It is not the reasoning of the mind, but a silent aspiration steadily rising from the soul that alone can remove "the brilliant golden lid (our mental thoughts and reasonings) with which the face of Truth is covered" (*Isa Upanishad*).

Whatever care the scientists may take, they can never be positive about their knowledge on account of the defects that are inherent in their methods. "It was left for twentieth-century physics, under the lead of Einstein, Bohr and Heisenberg, to discover how large a subjective tinge entered into the nineteenth-century description of nature; recognising this, it tries to discard our human spectacles and study the objective reality that lies beyond." But it has to do still with the mind and it cannot leap over its own shadow. And not only does the mind bring always a subjective tinge; in the very act of observation, and more so in experiment, we disturb the objective world and cannot have a correct knowledge of it. One tramping in a desert sees the desert as covered by the dust raised by himself.

A scientist gets his data from observation and experiment. But what does he actually observe? He observes only the effects that are produced on his senses or his instruments: such effects can be produced only when energy is in some way transferred to them. The material structure of all objects, according to modern science, is built up of two kinds of electrified particles, protons and electrons. But these can never be made objects of direct observation; they are supposed to exist as the source of the energy which affects our sense-organs. There is only one observable ingredient—the impact of photons or particles of energy on our senses or instruments. But when a photon leaves an object to give its knowledge to us, it gives a kick to the object at the time of starting, and by the time the photon has reached us, the world of which it brings an account has already changed. When an astronomer observes the position of a star in the sky and announces it as a fact, he assumes that light travels in a rectilinear path. But this assumption is nothing but a theory. Thus the "hard facts" of science are, in the words of Prof. Eddington, "in any case theoretical interpretations of the observations."

One phenomenon is enough to disprove a theory, but a million do not suffice to prove it. That is really the position of science and its methods of proof. It is rejecting one theory after another saying "not this," "not this," *neti, neti*, but can never say with certainty, "it is this."

As long as there is a division between subject and object, between the knower and the known, the observer and the observed, there can be no positive knowledge. This sort of knowing is the mind's way, and it can give only partial knowledge which may be useful so far as it goes, but cannot stand any ultimate test of truth. True knowledge can only be by identity. Even in ordinary life we can know or understand a thing or person better when we become one with it by sympathy. All spiritual knowledge is ultimately of this kind. For me the most certain knowledge is that I exist, I am conscious, I feel the joy of existence. All knowledge can be ultimately reduced to this formula. The universe exists in the Self, in God and in our inmost being we are one with the Self, with God. Only when we rise beyond the mind and enter into the consciousness of the Self, we can have a true knowledge of the universe. And the knowledge which the self-vision gives us is not of the nature of scientific knowledge—"not this" "not this"; it is always positive as the famous *Vedantic* saying is: "I am He, Thou art that, O Swetaketu, all this world is Brahman."

It is also a mistake to suppose that scientific knowledge advances only by observations and experiments and generalisation from them. The highest truths of science come to the discoverer in a flash of inspiration; reasoning is afterwards used to give an intellectual formulation of truths so received. Some external observation may give the necessary shock to the mind, but the truth comes directly and intuitively from within. Seeing an apple fall from the tree, Newton instantaneously perceived a truth which he afterwards formulated as the law of gravitation and verified by observation and experiments. The truth about floating bodies suddenly flashed in the mind of Archimedes when he was taking bath, and wild with joy he came out naked into the street crying, *ureka, ureka,* I have found it, I have found it. The formula of the Lorentz Transformation was before the scientists for more than a decade. It was left for Einstein to see in a moment of inspiration that the quantity "*t*" measuring the time was to be regarded as a fourth co-ordinate. But such flashes of inspiration or intuition are very rare, and when they occur, they create new epochs in the advance of knowledge. Spirituality has seen that this power of intuition can be made a normal function of the mind like its use of the senses, as indeed it always stands veiled behind our mental operations. Yogic practice aims at intuitivising the mind completely so that it may correctly reflect the knowledge by identity which is inherent in the higher self.

Limitations of Science.

Though the rationalists swear by science, it cannot give an account of the world which will be fully satisfactory even to the reason, because it limits itself in its data to sense-experience. Reason in its pure action does not depend on the senses, it has its own standard of truth, and seeks to go beyond the senses so as to give a consistent explanation of things. This is what is done in metaphysics or philosophy. Science by itself can neither meet the demand of human reason for a consistent account of the world as a whole, nor lead to a satisfactory " rational " order of society. These limitations of science are becoming more and more recognised to-day. "Photons, electrons and protons," says Sir James Jeans, "have become as meaningless to the physicist as x, y, z are to a child on its first day of learning algebra. The most we hope for at the moment is to discover ways of manipulating x, y, z without knowing what they are, with the result that the advance of knowledge is at present reduced to what Einstein has described as extracting one incomprehensible from another incomprehensible."

Even recalcitrant materialists who regard " idealism as pure literary sport like lyric poetry " have begun to describe the diminished state of science. In a book called *Some Turns of Thought in Modern Philosophy,* recently published by the Cambridge University Press, George Santayana writes: " We are bombarded with inventions but if we ask the inventors what they have learnt of the depths of nature, which somehow they have probed with such astonishing success, their faces remain blank." When it is admitted that the theories of science are elaborate metaphors rather than blue prints of reality, that the " true theories are more useful practically or more suggestive artistically, rather than more close to the intrinsic qualities of things, the philosopher can then use science as an ally in his endless effort to describe life in the terms most satisfactory to the imagination of his age."

The outlook on the physical universe is undergoing a profound change. " New concepts will have to be elaborated," says Mr. J. W. N. Sullivan in another recently published book called " Limitations of Science," and the key to these new concepts is probably to be found in the study of psychology which is at present in a very early stage of development." This is only another way of saying that we must go deep within ourselves and from self-knowledge arrive at world knowledge; and this was exactly the standpoint of the ancient seers of India where psychology had reached a high stage of development even in very early times.[1] " From as early as the times of the Vedas the Indian mind had recognised that the same general laws and powers hold in spiritual, psychical, and physical being; it discovered the omnipresence of life, affirmed the evolution of the soul in Nature from the vegetable and the animal to the human form, stated on the basis of philosophic intuition and spiritual and psychological experience many of the truths which modern knowledge is re-affirming from the other side as it passes from the study of physical nature to the study of life and mind " (*A Defence of Indian Culture* by Sri Aurobindo).

The generalisations at which modern science has reached have thus been summed up by Sir James Jeans :—" We can no longer think of the varied phenomena of nature as arising from a blind dance of atoms as they are pushed and pulled by mechanical force ; we must attribute them to efforts of we know not what to find the shortest path through the tangled maze of the space-time continuum." Indian philosophy, starting from the other side, from psychological study and spiritual experience, found three fundamental properties of Prakriti or Nature, three gunas as they are called, sattwa or harmony, rajas or motion, tamas or inertia. " There is no entity in the world," says the Gita, "which is not subject to the workings of these three qualities (gunas) born of nature." In every natural existence the three gunas are there in their inextricable working and all action of nature is merely the action of these three modes upon each other, a functioning in which one or other predominates and the rest modify its operation and results. But this is only a description of the outer working of nature. What moves the world is not really the modes of Prakriti,—these are only the lower aspects, the mechanism of nature. The real motive power is a divine spiritual Will which uses these conditions, but is itself not limited, not dominated, not mechanised by them. The process of the world is a progressive realisation of harmony in which the Spirit is expressing itself. A perfect harmony has already been established in the material world, and it is this which is being discovered and stated in mathematical formulas by physical science. But the vital world seeks to manifest a higher and more complex harmony which has not yet been accomplished anywhere as is evidenced by the phenomena of disease, old age and death. There is even less harmony in the world of mind, in man. In his pursuit of a still higher harmony, in his aspiration for the Good, the True, the Beautiful, man has lost the vital harmony which is realised in plants and animals. The aspiration of man can only be fulfilled when there emerges a still higher principle, the supermind, which is the source of all harmony and which alone can make the harmony of mind, life and body complete and perfect thus fulfilling the purpose of human creation. This is the highest generalisation about man and the world at which Indian philosophy has reached taking not mere sense-experience, but the deepest spiritual experience as the source and sanction of its truth.

---

[1] A distinguished French psychologist says that India had already laid down all the large lines and main truths, the broad scheme, of a genuine psychology and all that Europe can do now is to fill them in with exact details and scientific verifications.

" Science has missed something essential," says Sri Aurobindo in his new book *The Riddle of this World* ; " it has seen and scrutinised what has happened, and in a way how it has happened, but it has shut its eyes to something that made this impossible possible, something it is there to express. There is no fundamental significance in things if you miss the Divine Reality ; for you remain embedded in a huge surface crust of manageable and utilisable appearance. It is the magic of the Magician you are trying to analyse, but only when you enter into the consciousness of the Magician himself can you begin to experience the true origination, significance and circles of the Lila."

In the field of action also science has shown glaring limitations, though it undoubtedly has immense possibilities for the welfare of mankind. " The function of the machine," says Mr. Henry Ford, " is to liberate man from brute burdens and release his energies to the building of his intellectual and spiritual powers." But for the want of the guidance of a higher knowledge in human affairs, science has hitherto failed to satisfy the high expectations raised. It has been calculated by expert economists that there are in the markets of the world to-day goods sufficient to maintain the people of the world more than two years, supposing no stroke of work is done in the interval; yet millions of men, women and children are living in a state of semi-starvation all over the world. America is supposed to have reached the high-water mark of scientific efficiency. When President Roosevelt took office, more than 30,000,000 people, or between a quarter and a third of the entire nation, were dependent for their support upon public or private relief. Worshippers of science point out that it was the knowledge of chemistry that enabled Germany to fight against the world for four long years, and that it is that knowledge which has enabled it to recover so speedily from the consequences of a most disastrous defeat. But the same chemistry with its microbes and poison gas will make an end of modern civilisation within a decade or two unless something like a miracle happen in the meantime, for which, however, modern science has kept an open place."

Mr. H. G. Wells never tires of reminding the world that it is on the verge of ruin; but he still pins his faith on science and mechanical organisations. A few years ago he thought that it was only priest-ridden fools who were against him. Now he seems convinced that the human race is steeped in folly; since reason will not turn it to the world state it must be scourged with decades of pestilence and slaughter. In his latest book, "*The Shape of Things to Come*, he pictures a peaceful and hygienic world which can only come through science and world state. "The one way out," says Sri Aurobindo, "harped on by the modern mind which has been as much blinded as enlightened by the victories of physical science, is the approved Western device of salvation by machinery; get the right kind of machine to work and everything can be done, this seems to be the modern creed. But the destinies of mankind cannot be turned to order in an American factory. It is a subtler thing than that which is now putting its momentous problem before us, and if the spirit of the things we profess is absent or falsified, no method or machinery can turn them out for us or deliver the promised goods. That is the one truth which the scientific and industrialised modern mind forgets always, because it looks at process and commodity and production and ignores the spirit in man and the deeper inner law of his being."

Pondicherry.

RUPERT BROOKE

By BHAWANI SHANKAR, M.A.

SELDOM does Fortune combine so many advantages in one man as she bestowed upon Rupert Brooke. Health, beauty, education, success, distinguished friends—what had he not to make him one of the most arresting personalities of his times ? And then his career as a poet coming to a dramatic close in the most romantic circumstances gave him a popularity which might well be the envy of the greatest poets. No student of contemporary poetry can ignore the influence that he exercised upon it. The poets of his generation—Mr. Wilfrid Gibson, Mr. Walter de la Mare, Mr. Lascelles Abercrombie, Mr. John Drinkwater—were his most intimate associates. It was to him that the idea of publishing a volume of new poetry first occurred, and it ultimately materialised in an anthology by " flesh and blood poets " planned at a famous luncheon (on September 20, 1912) at the residence of Mr. Edward Marsh where were also present, besides Rupert Brooke, Mr. Drinkwater, Mr. Gibson, Mr. Harold Monro and Mr. Arundel de Re. A volume under the name of *Georgian Poetry, 1911-12*, was published—in December 1912 with four others to follow in subsequent years—" in the belief," as the Preface said, " that English poetry is now once again putting on a new strength and beauty." Rupert Brooke's leadership of the Georgian poets was only incidental, and as such, it has, for the literary historian, an extrinsic importance which all founders of literary coteries and traditions have. His real contribution to modern poetry is not in the fresh impetus that he gave to it, or in the introduction of a new technique, not of form, but of diction. Mr. A. E. Housman had already revolutionised the ideal of poetic subject-matter. He and Thomas Hardy had written the poetry of disillusionment—a state of consciousness essentially modern to all those who are not familiar with the secret springs of the eastern mystic's philosophy of renunciation. Colloqulalism and even slang had assailed the poetry of Mr. Rudyard Kipling. What Rupert Brooke brought to poetry was a super-abundance of life, an Elizabethan vitality, a largeness of heart, a comprehension which it is difficult to find in one single poet outside Shakespeare, and which it is impossible to find in any poet other than Rupert Brooke to a degree adequate for our present-day spiritual experiences. It is this response that we seek to our new range of thought and emotion, the re-focussing that becomes necessary for our new angle of vision, that must explain the need of new poets and the value of new poetry, as it must also explain why prophets are superseded and religions become obsolete. Rupert Brooke died at Lemnos in 1915 at the age of twenty-seven. His death created a gap in the young intellectual life of England that was difficult to fill. With a magnanimity all his own, he had declared, " There are only three things in the world, one is to read poetry, another is to write poetry, and the best of all is to live poetry." No wonder one felt a new Apollo had come to life, given poetry a new breath and a new throb, and then suddenly passed away.

The sceptical critic may well ask: what is the substance of Rupert Brooke's poetry shorn of the external advantages of his fame and glory ? Criticism has not yet solved the problem whether and how far literature can be divested of personality, but it must be recognised that there have been from time to time men of letters whose work it is impossible to isolate from their personality. I do not speak of those who were greater men than writers like Sir Philip Sidney or Dr. Johnson. I speak of the class of Sir Thomas Browne or Lamb or Stevenson or Shelley or Byron,of writers who are *temperamental*,whose every paragraph or line reveals a shade of their character, whose fine sensibility records all the nuances of their moods. Rupert Brooke belongs to this class for he is a poet of moods. He did not adjust life to a consistent scheme or philosophy. He drifts from mood to mood full of flagrant contradictions and irresponsibility. Even his *juvenilia* have a sureness of technique (vide *Sonnet in Time of Revolt* or *Choriambics*), but emotional stability he acquires only in his latter years. A certain sportiveness and youthful levity characterise his earlier writings. For instance he tells us in his letters how once, as he was sailing to America, he had farewell waved to him for six pence that he gave to " a dirty little boy ;" how on being complimented by his American admirers he did his " pet boyish-modesty stunt and went pink all over ;" how he could not answer the questions of a press-reporter and so he lied ; how he could enter railway offices and demand free passes as a journalist or discuss the Heart with the young lady at the counter. This youthful buoyancy must explain the spirit of bravado and the exuberance of iconoclastic zeal from which his earlier poetry suffers. He had ridiculed the " Grand Old Endings," the " Uplift " feeling that he imagined to be essential to all romantic poetry, and so we find him using ugly images deliberately to shock the reader. His *Channel Passage* is repulsive. Helen, the traditional heroine of epic and romance bears

> " Child on legitimate child, becomes a scold,
> Haggard with virtue..............................
> Oft she weeps, gummy-eyed, and impotent."
>
> —*Helen and Menelaus.*

Sometimes he effectively contrasts images of beauty and ugliness as in the sonnet describing the journey in an Italian express, second class :

> " Opposite me two Germans sweat and snore....
> One of them wakes, and spits, and sleeps again.
> The darkness shivers. A wan light through the rain
> Strikes on our faces, drawn and white. Somewhere
> A new day sprawls ; and, inside, the foul air
> Is chill, and damp, and fouler than before...
> Opposite me two Germans sweat and snore."
>
> —*Dawn.*

The end of poetry—and of all art—is the creation of beauty. Vulgarity or ugliness in literature has no defence ; to justify it in Rupert Brooke's poetry as being due to a Rupert Brooke cult in Cambridge which spoilt him or, due to personal fascination, to dismiss a consideration of it by a mere critical fiat will be perverse, and not conducive to a real appreciation of his poetry. The ethics of modern art—and even modern art has its ethics—do not allow the artist to compromise art by treating only of a Bowdlerised portion of life. It is in this respect that modern art is unlike the Victorian and like the Elizabethan. An age that delights in reading William Butler Yeats and Walter de la Mare on the one hand and D. H. Lawrence and Aldous Huxley on the other has its parallel, not in the age of Tennyson (in spite of its saving grace of a Swinburne or a partly Italian Browning !), but in the age which revelled in the villainies of Iago and the nobility of Othello, which was, almost simultaneously, amused by the *Faithful Shepherdess* and edified by the *Authorised Version of the Bible*. The difference between the moderns and the Elizabethans is not one of breadth or depth of vision, but that of the respective Zeitgeists,—of the poetic exuberance and imaginative richness of the old and the intellectual subtlety and psychological realism of the new. Why the tales of Boccaccio, Shakespeare's *Antony and Cleopatra*, the comedies of Congreve, Rousseau's *Confessions*, Daudet's *Sappho*, or the social portraits of Balzac and Ibsen's *A Doll's House*, or Shaw's *Mrs. Warren's Profession* or Tolstoy's *Anna Karenina* or Rodin's *Eternal Spring* symbolising not the sexual process but the eternal conquest and surrender of love, or D. H. Lawrence's *Sons and Lovers*—why these will always remain works of art, even though they do not satisfy all its canons, is because each one of them recreates a phase or fragment of life, tackles a problem or reveals a mystery or gives a picture of it in all its grace and majesty, in all its infinite variety and fusion of ugliness and beauty. Good and evil do not exhaust life, and beauty and loveliness are only portions of it. Though literature must provide a holiday from life and from all its bad things, yet at its highest it must be an equipment for life. The real edification is not in beating a retreat from life through so many gates that romance opens to an epicure's Eldorado. Nor is it a sufficient adventure to stand in the sunshine and look down the giddy precipice of life with only an inkling of its abysmal darkness. The modern urge is for a closer perspective, for coming to grips with life, for adopting an undaunted attitude towards life which the artist cannot capture but must comprehend. This is true of Rupert Brooke, the most typical of modern poets. The proof of the fundamental virility of such an attitude is that it brings disillusion without disenchantment, and despair without cynicism. "They say," he writes of Mutability,

"They say there's a high windless world and strange,
    Out of the wash of days and temporal tide,
    Where Faith and Good, Wisdom and Truth abide,
Æterna Corpora, subject to no change.
There the sure suns of these pale shadows move;
    There stand the immortal ensigns of our war;
    Our melting flesh fixed Beauty there, a star,
And perishing hearts, imperishable Love...

Dear, we know only that we sigh, kiss, smile;
    Each kiss lasts but the kissing; and grief goes over;
    Love has no habitation but the heart.
Poor straws! on the dark flood we catch awhile,
    Cling, and are borne into the night apart.
    The laugh dies with the lips, 'Love' with the lover."

—*Mutability.*

Popular prejudice associates modern poetry with ugly and bald realism. Billingsgate stuff, gutter stench, court-room sensationalism—such are the epithets used by qualified slanderers. Largely this is due to ignorance, but partly it is due to the unprecedented copiousness of fugitive poetry. Of the poets who are likely to live two are most often associated with ugliness—Rupert Brooke and Mr. John Masefield. Curiously enough both of them have written of beauty in poem after poem and, in their own respective ways, have the true artist's vision of it. If in their quest for beauty, they stumbled against ugliness—they never stopped at it—it was because their quest was real and undaunted. Mr. Masefield's *Dauber* is the spiritual revelation of an artist's yearning for beauty. To remain unconscious of the interwoven background of Fate in *The Widow of the Bye Street* or of the mysticism of *The Everlasting Mercy*, and to be clogged by their realism is symptomatic of a microscopic vision that avails one nothing in the appreciation of literature. The themes of Rupert Brooke's poems are beauty, love, death and decay. His vision of beauty is essentially and vitally mundane. It has also an intellectual clarity traceable to the literary heritage of John Donne. In a letter to one of his friends (F. H. Keeling, September, 20-23, 1910) he declared that the antidote for pessimism was mysticism, the mere feeling which, however, should not cheat one into any kind of *belief*. " It consists," he wrote of the feeling of mysticism, " in just looking at people and things as themselves—neither as useful nor moral nor ugly nor anything else ; but just as being." The result was, as he himself wrote in the letter, that he suddenly felt the extraordinary value and importance of everybody he met and everything he saw. Elsewhere he defended ugliness by remonstrating against " beating vain hands in the rosy mists of poet's experiences." Coarseness he thought inseparable from the vitality of Elizabethan drama. Mr. Edward Marsh is right when he says that "ugliness had quite an unaffected attraction for him ; he thought it just as *interesting* as anything else ; he didn't like it—he loathed it—but he liked thinking about it." " The poetical character," Mr. Marsh quotes from Keats, " lives in gusto." This is the antithesis of Wordsworth, but it is true of Rupert Brooke, the spoilt child of Mother Earth, as it was true of Shelley, the *enfant terrible* of Nature ! Rupert Brooke lived in a state of gusto, of enthusiasm that exalted the significance of everything that *is*. He knows that in this fleeting world there are no eternal trusts, and yet he has been a great lover and has loved all things. A thousand names throng to his memory :

"These I have loved:
White plates and cups, clean gleaming,
Ringed with blue lines; and feathery, faery dust;
Wet roofs, beneath the lamplight; the strong crust
Of friendly bread; and many-tasting food;
Rainbows; and the blue bitter smoke of wood;
And radiant rain drops couching in cool flowers;
And flowers themselves, that sway through sunny hours;
Dreaming of moths that drink them under the moon;
Then, the cool kindliness of sheets, that soon
Smooth away trouble; and the rough male kiss
Of blankets; grainy wood; live hair that is
Shining and free; blue massing clouds; the keen
Unpassioned beauty of a great machine;
The benison of hot water; furs to touch;
The good smell of old clothes; and other such—
The comfortable smell of friendly fingers;
Hair's fragrance, and the musty reek that lingers
About dead leaves and last years ferns...
Dear names,
And thousand other throng to me! Royal flames;
Sweet water's dimpling laugh from tap or spring;
Holes in the ground; and voices that do sing;
Voices in laughter, too; and body's pain,
Soon turned to peace; and the deep panting train;
Firm sands; the little dulling edge of foam
That browns and dwindles as the wave goes home;
And washen stones, gay for an hour; the cold
Graveness of iron, moist black earthen mould;
Sleep; and high places; footprints in the dew;
And oaks; and brown horse-chestnuts, glossy-new;
And new-peeled sticks; and shining pools and grass;—
All these have been my loves. And these shall pass,
Whatever passes not, in the great hour,
Nor all my passion, all my prayers, have power
To hold them with me through the gate of Death.
They'll play deserter, turn with the traitor breath,
Break the high bond we made, and sell Love's trust
And sacramented covenant to the dust.
—Oh, never a doubt but, somewhere, I shall wake,
And give what's left of love again, and make
New friends, now strangers...
But the best I've known
Stays here, and changes, breaks, grows old, is blown
About the winds of the world, and fades from brains

Of living men and dies.
Nothing remains.

O dear my loves, O faithless, once again
This one last gift I give: that after men
Shall know, and later lovers, far-removed,
Praise you, 'all these were lovely' ; say, ' He loved.' "
—*The Great Lover.*

Rupert Brooke's love of commonplace and familiar things of the everyday world is unexcelled not only for its genuine rapture but also for the light of romance with which he has invested them for all time. In *The Fish,* as Sir Henery Newbolt says, " he has almost endowed humanity with a new and non-human rapture of sensation :"

" In a cool curving world he lies
And ripples with dark ecstasies."

How telling is the contrast between the world of men and the world of the Fish !

" O world of lips, O world of laughter,
Where hope is fleet and thought flies after,
Of lights in the clear night, of cries
That drift along the wave and rise
Thin to the glittering stars above,
You know the hands, the eyes of love !
The strife of limbs, the sightless clinging,
The infinite distance, and the singing
Blown by the wind, a flame of sound,
The gleam, the flowers, and vast around
The horizon, and the heights above—
You know the sight, the song of love !

But there the night is close, and there
Darkness is cold and strange and bare;
And the secret deeps are whisperless;
And rhythm is all deliciousness;
And joy is in the throbbing tide;
Whose intricate fingers beat and glide
In felt bewildering harmonies
Of trembling touch; and music is
The exquisite knocking of the blood.
Space is no more, under the mud;
His bliss is older than the sun.
Silent and straight the waters run.

> The lights, the cries, the willows dim,
> And the dark tide are one with him."

Rupert Brooke was fascinated by the real and the external world, not by a hidden spiritual significance or a lurking mystery that he saw in it, but by the sheer glory and joy of it. It delighted his senses and pleased his mind. This fusion of the sensuous and the ideal is characteristic of his vision of beauty, and nowhere does it find a finer and more delicate expression than in the description of an everyday domestic incident, the Dining-Room Tea;

> "I saw the marble cup, the tea,
> Hung on the air, an amber stream;
> I saw the fire's unglittering gleam,
> The painted flame, the frozen smoke.
> No more the flooding lamplight broke
> On flying eyes and lips and hair;
> But lay, but slept unbroken there;
> On stiller flesh, and body breathless,
> And lips and laughter stayed and deathless,
> And words on which no silence grew.
> Light was more alive than you.
>
> For suddenly, and otherwhence,
> I looked on your magnificence.
> I saw the stillness and the light,
> And you, august, immortal, white,
> Holy and strange; and every glint
> Posture and jest and thought and tint
> Freed from the mask of transiency,
> Triumphant in eternity,
> Immote, immortal."

—*The Dining-Room Tea.*

In all his poems of love and beauty, even in his most hopeful or gay moments, there is a streak of unconscious pessimism. He seldom treats of them with delicacy or tenderness or plangency. More often his treatment is, not coarse, but ruthless and unsparing. Transiency, disillusion, inconstancy—they all weigh upon him, but a rare courage of heart sustains him throughout. Sometimes he is borne along by the energy of an all-sweeping passion as in *The Call*:

> " I'll break and forge the stars anew,
> Shatter the heavens with a song;

Immortal in my love of you,
Because I love you, very strong."

Or by the hope of immortal love, as in *Dust*;

" We'll ride the air, and shine, and flit,
Around the places where we died."

But there is no consistent mood and he records with perfect fidelity the ardour of love as well as the bitterness of despair. The youthful faith of the *Wayfarers*, the longing and the final self-forgetfulness expressed in *Finding*, or the sad sensuous delight of *A Memory*, and the sober faith and love's tender solace of *Retrospect*—they are not so frequent as the feeling that

"....................love grows colder,
Grows false and dull, that was sweet lies at most.

....

All this is love; and all love is but this."

—*Love.*

He is bitter:

" For youth goes over, the joys that fly
The tears that follow fast;
And the dirtiest thing we do must lie
Forgotten at the last;
Even Love goes past."

—*The Chilterns.*

He speaks of love with brutal frankness in *Success* and *Libido* (renamed *Lust*). Of the deathlessness of fiery passion he writes in *Mummia,* while its savagery and the grimness of death make *Dead Men's Love* an almost unbearable poem. The years that wear off romance (*The Beginning*), the love that becomes mere habit or dwindles into kindliness (*Kindliness*), and the satiety and hollowness that come in the end when "our unwalled loves thin out on the vacuous air, And suddenly there's no meaning in our kiss " (*Town and Country*), and doubt and uncertainty (Sonnet beginning *I said I splendidly loved you*), —all these are more frequent moods that haunt this lyrist of love. In such moods there is the dead weight of earth upon him. One misses in him the soaring ecstasy of love, its rhapsodical delight and illusion.

And yet the poet captures the beauty that outlives flighty loves and palliates the bitterness that comes after:

"When Beauty and Beauty meet
All naked, fair to fair,
The earth is crying-sweet,
And scattering-bright the air,
Eddying, dizzying, closing round,
With soft and drunken laughter;
Veiling all that may befall
After—after—

When Beauty and Beauty met,
Earth's still a-tremble there,
And winds are scented yet,
And memory-soft the air,
Bosoming, folding glints of light,
And shreds of shadowy laughter;
Not the tears that fill the years
After—after—"
—*Beauty and Beauty.*

Rupert Brooke's love of nature and English soil is best celebrated in *The Old Vicarage, Grantchester* beginning

"Just now the lilac is in bloom,
All before my little room ;
And in my flower-beds, I think,
Smile the carnation and the pink ;
And down the borders, well I know,
The poppy and the pansy blow...."

It was composed in a Cafe in Berlin. Perhaps no other poem of his brings out so many qualities of Rupert Brooke as this. Fancy, humour, personal reminiscence, literary allusion, delicacy, tenderness, love of quiet, grace and sprightliness—they all combine to make it one of his most superb achievements. What can excel the sense of repose and sweetness of the lines:

"I only know that you may lie
Day-long and watch the Cambridge sky,
And, flower-lulled in sleepy grass,
Hear the cool lapse of hours pass,
Until the centuries blend and blur
In Grantchester, in Grantchester...."

Of natural descriptions such as one finds in Mr. Edward Thomas there is nothing in Rupert Brooke. Nature never—or very rarely—stirred him. Though he is sensitive to sounds and loves flowers, he is mostly careless of the beauties of rural and pastoral England that delight and fascinate a country-bred poet like Mr. Edmund Blunden. Of land- or sea-scape, English or exotic, there is again almost nothing in him. Very much like Mr. W. H. Davies— but comparatively to a small degree—he is moved by the peace that is in Nature and by the mere sight of natural objects. He shares the comradeship of the stars, pities and loves them

> "......... Who, with lonely light,
> In empty infinite spaces dwell,
> Disconsolate......... "
>
> —*The Jolly Company.*

He is glad of the pine trees and the sky and in the peace that they bring he forgets the bitter ache of love (*Pine Trees and the Sky: Evening*). In *Clouds* he rises to a solemn grandeur which is sustained throughout the sonnet, while in *Waikiki*, the emotion gathers a spiritual intensity and then breaks forth in a bewildering memory-haunted pain,

> " And new stars burn into the ancient skies,
> Over the murmurous soft Hawaian sea."

In *Song* Rupert Brooke joins personal feeling to nature with a plangency and sweetness which one seldom finds in English poetry and of which Urdu poetry is so brimful. As the spring comes, the old anguish revives and it appears that man and nature respond to the same thud of life:

> " All suddenly the wind comes soft,
> And spring is here again;
> And the hawthorn quickens with buds of green,
> And my heart with buds of pain.
>
> My heart all Winter lay so numb,
> The earth so dead and frore,
> That I never thought the Spring would come,
> Or my heart wake any more.
>
> But Winter is broken and earth has woken,
> And the small birds cry again;

And the hawthorn hedge puts forth its buds,
And my heart puts forth its pain."

There are interesting legends about Rupert Brooke's presentiment of an early death. Whatever be their truth, he was not obsessed by any romantic craving for euthanasia. He has written of death without the philosophic profundity of Mr. A. E. Housman or Hardy's tragic sense of waste. Excepting in his war poems one misses in him the true elegiac note. The fact is, life had the supremest fascination for him, and death was attractive as a necessary corollary of it. His sincerity and introspective moodiness prevented him from adopting a consistent attitude towards life and death. This argues a want of philosophy but not necessarily the want of healthy idealism. In several of his poems, Rupert Brooke has expressed a belief in life after death: in *The Great Lover* he has "never a doubt, somewhere, I shall wake." In *The Soldier* he speaks of his heart as a pulse in the eternal mind. He expresses a similar faith in *Dust* and the sonnet *Oh! Death will find me.* I think it will be a mistake to regard this as an avowal of a permanent religious or mystical experience, nor am I prepared to brush it aside as a mere poetical fancy. The secret of it is in that superabundance of life and energy of which I spoke in the beginning, which transcends life beyond death, beauty beyond decay and makes time powerless against love. In another mood, the poet denies immortality as in *Mutability* and *Second Best.* He laughs at it in *Tiare Tahiti* :

"Mamua, there waits a land
Hard for us to understand,"

a land where—and the poem is irresistible for its fine sensuousness—where

"my laughter, and my pain,
Shall home to the Eternal Brain.
And all lovely things, they say,
Meet in Loveliness again;
Miri's laugh, Teipo's feet,
And the hands of Matua,
Stars and sunlight there shall meet,
Coral's hues and rainbows there,
And Teura's braided hair;
And with the starred *tiare's* white,
And white birds in the dark ravine,

And *flamboyants* ablaze at night,
And jewels, and evening's after-green,
And dawns of pearl and gold and red,
Mamua, your lovelier head!"

We find the same gentle satire in the fanciful poem *Heaven* in which he rails at God and Immortality:

"Fish say, they have their Stream and Pond;
But is there anything Beyond?
This life cannot be All, they swear,
For how unpleasant, if it were!
One may not doubt that, somehow, Good
Shall come of Water and of Mud;
And, sure, the reverent eye must see
A purpose in Liquidity."

Rupert Brooke had a remarkable sense of humour, that preservative of sanity. His letters amply illustrate this as they also reveal his Elizabethan sympathies—his achievements at the Marlowe Society, his study of the Elizabethan dramatists, his work on Webster—and his ambitions and young enthusiasms; they also tell us of his travels in America, Samoa and Tahiti. In his poetry one often discovers a vein of metaphysical conceit as in the Sonnet entitled *Unfortunate*:

"Heart, you are restless as a paper scrap
That's tossed down dusty pavement by the wind;"

or the one beginning

"Love is a breach in the walls, a broken gate,"

or as in the fine allegorical fantasy called *The Funeral of Youth: Threnody*. A warm, sunny feeling of life many of his poems have—*Tiare Tahiti* or *The Old Vicarage* for instance—but some of his poems have the light-hearted sprightliness of the Caroline Poets. Compare with Suckling's poem,

"Out upon it, I have loved
Three whole days together;
And am like to love three more,
If it prove fair weather."
—*The Constant Lover.*

or with Herrick's

"Whither? Say, whither shall I fly,
To slack these flames wherein I fry?

To the treasures, shall I go,
Of the rain, frost, hail and snow ?
Shall I search the underground,
Where all damps and mists are found ?..."

—*The Frozen Zone ; or, Julia Disdainful.*

the one of Rupert Brooke beginning

" I dreamt I was in love again
With the One Before the Last,
And smiled to greet the pleasant pain
Of that innocent young past.

But I jumped to feel how sharp had been
The pain when it did live,
How the faded dreams of Nineteen-ten
Were Hell in Nineteen-five."

It ends:

" Oh ! bitter thoughts I had in plenty.
But here's the worst of it—
I shall forget, in Nineteen-twenty,
You even hurt a bit !"

—*The One Before the Last.*

Or take this:

" You came and quacked beside me in the wood,
You said, ' The view from here is very good ! '
You said, ' It's nice to be alone a bit ! '
And, ' How the days are drawing out ! ' you said.
You said, ' The sunset is pretty, isn't it ? '
By God ! I wish—I wish that you were dead !"

—*The Voice.*

Or this one:

" And I shall find some girl perhaps,
And a better one than you,
With eyes as wise, but kindlier,
And lips as soft, but true.
And I daresay she will do."

—*The Chilterns.*

In 1914 came the War. There was a great upheaval in the spiritual life of England. Rupert Brooke himself described the feelings of an English youth on first hearing of the war:

"As he thought 'England and Germany,' the word ' England ' seemed to flash like a line of foam. He was immensely surprised to perceive that the actual earth of England held for him......a quality which, if he'd ever been sentimental enough to use the word, he'd have called " holiness." His astonishment grew as the full flood of ' England ' swept him on from thought to thought. He felt the triumphant helplessness of a lover......"

Noble words these. Under the stress of a national emotion Rupert Brooke woke into a new poetry of life: the lover became the patriot, a martyr, a hero. To live poetry was the noblest thing in the world, he had said, and the closing months of his life are the moving climax of a great spiritual drama. At the end of his travels he had written : " I've left bits of me about—some of my hair in Canada, and one skin in Honolulu, and another in Fiji, and a bit of a third in Tahiti, and half a tooth in Samoa, and bits of my heart all over the place." But he had always loved England—had loved her flowers and roamed through her ways !—and now when the War broke out, his utterance put forth a new eloquence. The five war sonnets—*1914*—are of the finest breath and essence of ambitionless heroism. Intensely human and full of noble pathos, they symbolise the young soldier's spirit of self-dedication and unquestioning surrender. In later war poetry one finds the tragedy of the Great War—its ruthless horror, its repulsive ugliness, the desperate courage with which it was fought and won—but not the fine idealism—may we not say the inspiration ? —of its initial stage which made the young soldier forsake his dream and hope that he shared with England.—

" Blow out, you bugles, over the rich Dead !
  There's none of these so lonely and poor of old,
  But, dying, has made us rarer gifts than gold.
These laid the world away ; poured out the red

Sweet wine of youth ; gave up the years to be
  Of work and joy, and that unhoped serene,
  That men call age ; and those who would have been,
Their sons, they gave, their immortality.

Blow, bugles, blow! They brought us, for our dearth,
  Holiness, lacked so long, and Love, and Pain.
Honour has come back, as a king, to earth,
  And paid his subjects with a royal wage ;
And Nobleness walks in our ways again ;
  And we have come into our heritage."

—*The Dead.*

When Rupert Brooke died there was a chorus of tributes. Mr. Abercrombie praised the faultless beauty of his self-sacrifice. Mr. Drinkwater spoke admiringly of his rare gifts ; " never was a personality more finely balanced," he wrote. Rupert Brooke was awarded posthumously (1916) the Howland Memorial Prize of the Yale University, for which "an idealistic element in the recipient's work is a necessary factor ; " and Mr. de la Mare spoke on " *Rupert Brooke and Intellectual Imagination.*" Touching letters were written to his mother. " He had a charm that was literally like sunshine," one of these said. Sir Ian Hamilton who had seen famous men and brilliant figures in his day had never seen one "so vital and so thrilling " as Rupert Brooke. " Like a prince he would enter a room...and put a spell upon every one around him." No more glowing tribute was paid to the young soldier poet, and none better deserved, than the words of Winston Churchill : "A voice had become audible, a note had been struck, more true, more thrilling, more able to do justice to the nobility of youths in arms than any other, more able to express their thoughts of self-surrender, and carry comfort to those who watched them so intently from afar."

The poems of Rupert Brooke do not possess the songlike quality that one finds in the lyrics of Mr. W. H. Davies or Mr. de la Mare. His diction is not simple and restrained like that of Mr. A. E. Housman. Nor has it the gorgeousness and splendour of James Elroy Flecker. It has a robustness all its own, not an easy spontaneity, but a weight which has the stamp of introspection. It is not incompatible with Rupert Brooke's raptures, for there is nothing laboured about it. On the other hand it is natural and original and has a freshness which one finds in the conversation of all vivacious persons. In his technique he shows the deftness of a Swinburne, while his feelings have the acuteness and subtlety of Donne. His poetry has a marvellous sense of life, and his understanding is almost Shakespearean. In intellectual enthusiasm and idealisation of love and beauty, in his hatred of convention and an imagination with metaphysical proclivities, he is a Shelley, terrestrial but more human !

The University, Allahabad.

THE BRITISH CABINET.

By S. K. Sastri, M.A.

The cabinet system of government is the sap centre of the modern parliamentary leviathan. Its successful working is of cardinal importance to the democratic representative system—nay it is the life blood of parliamentarianism. For obviously parliamentarianism implies the doctrine of ministerial responsibility, which in popular phraseology is called cabinet government, and it may be asked whether this system is the only good one for working the state machinery. If cabinet government has worked satisfactorily in Great Britain, is its success certain in other lands ? The answer that France gives is a palpable no, and obviously this is in keeping with the principle that soil, climate and environment determine the nature of a substance. It is not difficult to understand why it is not possible to grow mango in Europe, and, if there has been a revulsion in feeling against cabinet government all over Europe, it only testifies to the fact that imitation is at best a bad business.

A state is a machine that converts the disorganised and discordant energy of the masses into a desirable and purposive social activity and its nature must obviously be determined by the nature of the forces that give it shape. In England these forces are the characteristics of the British Cabinet and give shape to the parliamentary state of Great Britain.

The aims of the British Cabinet are the aims of the British State, *e. g.*, the conversion of human energy into a desirable process. But what is the nature of the British Cabinet itself ? It can well be said that it is a carburettor of the great engine, the state which converts the negative energy of the British nation into positive motion.

It is of course the fundamental nature and purpose of the British Cabinet, as it is of all the other instruments of statal activity that exist, to challenge what Ward called the efficacy of effort of the cabinet system.

But the British Cabinet has certain other qualities the rationale of which can only be understood by a dip into the past when the cabinet principle was entering and evolving into the parliamentary life of England.

---

[1] *Cf.* Finer, *Theory and Practice of Modern Government.*

One of this is that it has no legal existence. It is an informal body and though fundamental as to its functions it is accidental as to its origins. It is the great channel of communication between the Lords and the Commons. Gladstone refers to it as a " threefold hinge that connects together for action the British constitution of King or Queen, Lords and Commons. Like a stout buffer spring, it receives all shocks and within it their opposing elements neutralise each other. It is perhaps the most curious formation in the political world of modern times, not for its dignity, but for its subtlety, its elasticity and its many-sided diversity of power. It lives and acts simply by understanding without a single line of written law to determine its relations to the monarch or to the Parliament or to the nature or to the relation of its members with one another or to the head."[1]

Bagehot describes it as a combining committee—"a hyphen which joins, a buckle which fastens, the legislative part of the State to the executive part of the State. In its origins it belongs to the one, in its functions to the other."[2] According to Sydney Low it is a cross between the Committee of the Privy Council and a Committee of the two Houses of Parliament, implying thereby that members of it are at once the servants of the Crown and the servants of the nation.[3] The cabinet although it is a committee of the legislature is a committee which can dissolve the assembly that appointed it.[4] It is a committee with a suspensive veto—a committee with a power of appeal.[5] Either the cabinet legislates or it can dissolve, it is a creature, but like the monster of Frankenstein, it has the power of destroying its creator. It is an executive which can annihilate the legislature and it is an executive which is the nominee of the legislature. It was made but it can unmake. It was derivative in its origin but it is destructive in its action.[6]

The British Cabinet can be looked at from three points of view: (1) formal, (2) conventional, and (3) actual.[7]

(1) From the formal or legal point of view the cabinet is only a committee of the Privy Council and its members are His Majesty's servants. In 1667 when Charles II formed his Cabal, they were his

---

[1] Gladstone, *Gleanings*, p. 169.
[2] Bagehot, *The English Constitution*, p. 85.
[3] Sidney Low, *Governance of England.*
[4] *Ibid.*
[5] *Ibid.*
[6] *Ibid.*
[7] *Ibid.*

servants not only formally but actually. But, now though the despots of the State, actually speaking, they are still his servants from the point of view of theory. This is one of the legal fictions.

In fact what we regard as a legal fiction was once a legal actuality. To explain the present, we must as Burns[1] said go to the past. Why the cabinet has now become responsible to parliament and not remained responsible to the monarch we can only explain by saying that it has responded to the demands of environment. The principle of relativity, as Finer thinks, permeates all institutions. The cabinet was formed for the sake of convenience, it remains for the sake of efficiency. When William III acceded to Sunderland's suggestion in 1695 to select his Ministers only from the Whig party he responded merely to the demands of environment, *i.e.*, his action was relative to the situation which confronted him and not because he wanted to lay the foundation of majority rule. When Walpole in 1742 resigned on the question of Chippenham election, he merely took cognisance of a new situation and he had not the slightest intention of being the source of a new convention—the convention that the ministry must resign if it loses the confidence of the Lower House.

It is sometimes said that an accident is usually the turning point in one's career. We might say this of the life of the English constitution and regard its turning point to be the year 1714 when the accident merely happened to be the German origin of George I and his ignorance of the English language. Might we not also regard the dominant personality of Walpole as an accident ? All these factors helped to give the British Cabinet its modern shape.

(2) From the second or conventional point of view, the ministers of the British Cabinet are collectively responsible to the legislature and hold office so long as they retain the latter's confidence. It is of course Walpole, as we have seen, who is responsible for this practice, but we cannot say that without him this practice would not have arisen. In fact in the Grand Remonstrance, 1641, it was stressed that the King should choose such advisers as the Parliament may have cause to confide in. The impeachment and dismissal of Danby in 1679 showed that Parliament was in right earnest to uphold this view. According to convention, therefore, the cabinet is the nominee of the Parliment and responsible to it.

(3) But what do we find when we regard the cabinet from the last and actual point of view ? We find that it owns conditional and

---

[1] Burns, *Political Ideals*.

not actual responsibility, and that even, not to the Parliament as a whole but to the dominant party in power. The cabinet is responsible to the Parliamentary majority on the condition that the latter be responsible to the electoral majority and the judge, of this contingency, is not the Parliament but the cabinet. Thus once appointed the cabinet is the complete despot subject only to the will of the ultimate sovereign, and the Parliament is to be merely a machine for the registering of the cabinet's will. At present a new convention is in the process of formation—the convention that the cabinet must appeal to the electorate whenever its existence is threatened. Hitherto it had resigned when it lost the confidence of the House of Commons. Now it always risks an appeal to the ultimate sovereign. Obviously it is better to destroy one's destroyers before getting destroyed when the alternative of pious non-violence is nevertheless destruction.

The keystone of the cabinet arch is the Prime Minister. He is not only the head of the cabinet but the head also of the political party in power. He is the nominee of the nation. He admonishes, controls and guides the cabinet. But the area of his powers and activity lies within a charmed circle.[1]

The cabinet in England passed through the following four stages in its evolution:—

(1) Indifference
(2) Division
(3) Violent opposition
(4) Absorption.[2]

1. Before the time of Charles I the term "cabinet" was applied to the unofficial confidential advisers of the Crown who were all members of the Privy Council.

2. During the reign of Charles I and Charles II the term "cabinet" was a term of reproach. Clause 4 of the Act of Settlement provided that all matters relating to the Government of the kingdom which was cognisable in the Privy Council should be transacted there and should be authenticated by the signature of such Privy Councillors as have advised and consented to the same. The 6th article of the same Act proposed the exclusion of all persons from Parliament holding office under the Crown. Both these clauses were repealed early in the reign

---

[1] Bagehot, *ibid.*
Traill, *Central Government.*

of Queen Anne. During this period the cabinet was superseding the Privy Council but had not yet permanently displaced the latter body as authoritative advisers of the Crown.

3. During the third period of its existence in the reign of William III the cabinet approached its modern form. Finally towards the close of the eighteenth century the political conception of the cabinet as (1) a body necessarily consisting of members of the legislature, (2) of the same political views and chosen from the party possessing a majority in the House of Commons, (3) prosecuting a constructive policy, (4) under a common responsibility to be signified by a collective resignation in the event of parliamentary censure, and (5) acknowledging a common chief minister, took shape in the modern theory of the British constitution.

Since the war the size of the cabinet has provoked a good deal of controversy. On the one hand men like Lord Curzon of Kedleston thought that cabinet government had become obsolescent. In 1918 he expressed the belief that the cabinet system was a failure both as a war machine and a peace machine. The Haldane Committee on the machinery of government reported in the same year that "arrangement of the supreme direction of the executive organisation as it formerly existed has been rendered necessary not merely by the war itself but by the prospect after the war."

On the initiative of Mr. Lloyd George a war cabinet consisting of five members was formed. "You cannot," he said, "wage war with a Sanhedrim." And the theory was also developed that the members of that cabinet should have few or no portfolios.

The Haldane Report contemplated that the cabinet of the future should approximate to that of the war cabinet; the members were not as a rule to act as heads of departments, but to exercise functions supervisory and co-ordinating rather than directly administrative.[1] An opposite view is taken by Mr. H. V. Laski. While admitting that the cabinet should not consist of more than twelve persons, he regards it as essential that each minister should have a portfolio. Policy, he thinks, cannot really be separated from administration; the essence of measures lies always in their execution.[2] We agree with Mr. Laski's view here stated and add that this is the only practical way to retain the cabinet system in British politics. Lord Curzon's plea that cabinet government was obsolescent and needed a replacement is not practicable specially in view of the fact that British temperament resents any sudden and violent change as the failure of the republican constitution of the Cromwellian regime amply testified. On the other hand a cabinet of five with no portfolios is not a practicable scheme either. War is not peace. If a portfolio was a hindrance to a cabinet minister during the war it does not mean that it will make him inefficient even during peace. Theory divorced from practice leads to chaos; allied to it, it leads to order and system.

---

[1] Laski, *Grammar of Politics*, p. 359.
[2] Marriot, *English Political Institutions.*

The cabinet system could not work satisfactorily were it not for certain factors [1] and these are (1) neutrality and anonymity of the Civil Service, (2) the organised arrangement of the cabinet's work by a secretariat, and (3) the aid of special experts in the development of policy. These may be called the technical factors. There are others which may be called party factors, (4) party control by the caucus, and (5) the continuous existence of a " shadow " of ex-cabinet composed of the leaders of the " opposition." [2]

We began by saying that the cabinet system of government is the sap centre of the modern parliamentary leviathan. We have shown how this is so; now it is proper to remark at this stage that the viscera of parliamentarianism is in a precarious condition due to certain eruptions in its system. As the cabinet has reduced parliament to merely a registering contrivance, so it seems that it will itself be reduced to a mere contrivance for registering the will of the bureaucrat.

The real ruler of England, says Ramsay Muir, are not the members of the cabinet but the bureaucrats.[1] At the question hour a minister is not usually asked to defend a policy initiated and carried by himself but of a joint accomplice. We thus have a queer process of evolution in the life of the English constitution. We first had the parliament which assumed importance after the time of Edward I. Later comes the famliar Privy Council revivified and assuming much importance in the Tudor and Stuart times. Out of this grows the cabinet which in the whole of the 19th century has a brilliant career. The parliament now begins to lag behind in importance, being replaced in all important matters, legislative and executive, by the cabinet. Already in 1866 we find Bagehot describing the cabinet as a monster that eats its creator. The 20th century heralds the bureaucracy which threatens the decay of the cabinet system.

---

[1] Finer, *Theory and Practice of Modern Government.*
[2] *Ibid.*
[1] Ramsay Muir, *Peers and Bureaucrats.*

We of course do not imply that bureaucracy is a creation of the modern times. We have it, as Ramsay Muir informs us, in the Tudor and Stuart times [1] when it was used as a leaven to win support for the King's policy. Later, Walpole used it to good purpose in the electioneering process. But the modern bureaucrat is recruited not by nomination but by competitive examinations, and he cannot, therefore, be the scapegoat of the dominant party.

The bureaucracy in England is the real governmental machine of that country and we might regard the ministry as the channel through which its demands are expressed. " Lords, Commons and the Cabinet might almost be described as a complicated and decorated garment," clothing and concealing the real working body of bureaucracy.

It would thus appear that the cabinet system of the 19th century has become antedated. The new environment demands that it either be reformed or give way to something that suits better the new situation created by the modern bureaucrat. If cabinet government fails parliamentarianism is doomed—nay, the whole edifice of the representative system is bound to perish. For in our opinion parliamentary government, involving the principle of cabinet solidarity and responsibility, is the foundation of the representative system; and the presidential system as prevailing in U.S.A. we regard as a travesty of the representative system.

But what are we to say when the representative system itself is looked upon with distrust and suspicion. The modern pragmatic revolt in politics is undoubtedly a revolt against the " intellectualism " of the 19th century but the parliamentary or representative system of government itself is founded fundamentally on an intellectualist assumption. Hence the attack against the representative principle. " Both the pluralist syndicalism which would discredit the state and the fascist syndicalism which would regiment humanity under a functionally organic and a politically irresponsible state, profess to spring from the same pragmatic impatience with the liberal gospel of representative government."[3]

Is the cabinet system then bound to atrophy or, is it possible that it will collect itself for a new effort to live ? We can answer this by saying that both the alternatives are possible. Either the cabinet system is reformed or it gives way to new machinery. We find that the countries still adhering to the parliamentary representative system become less and less in number. The Bolshevists realised too well in Russia that compromise between the workers and the capitalists is an impossible proposition. Mussolini later realised the same fact. His Fascist philosophy scorns any intellectualist assumption. Now we find that the Nazi revolt is another addition to the camp of the pragmatic rebels. Is not Austria similarly threatened ? At least for the time being it can be said without exaggeration that Herr Dolfuss is a dictator in Austria if only as a necessity against the Hitlerite-phobia.

---

[1] *Ibid.*
[2] *Ibid.*
[3] Elliot, *The Pragmatic Revolt in Politics.*

We have said above that the cabinet system is a good mechanism for converting human energy into a desirable process. But good is different from better. The cabinet system of government is efficient all right, but is not there a possibility, as the pragmatistic revolution in government clearly demonstrates, of something that is more efficient ? Obviously the postulate of utility demands that the value of the cabinet system be judged by its service and not by its tradition. A native of Britain usually feels that parliamentarianism is the life-blood of his liberty. He resents change even if the lack of it entails inefficiency. He is constrained to argue in the manner of Burke and to venerate what he cannot understand.[1] It is however obvious that prejudice and sentiments are of no value to scientific exactitude which demands a disinterested search for facts and not an interested presentation of them.

A scientific attitude starts from the fundamental assumption that nothing lives for ever; that the facts of nature and environment determine the fact of organic human life as of all life generally. The cabinet system in England has had a full and successful life from 1714 till the beginning of the 20th century. If it now fails even in England —the bulwark of conservatism—it merely testifies to the fact of the new environmental pressure, which demands expression in institutional form.

---

[1] Burke, *Reflections.*

INTERNATIONAL PRISON LEGISLATION WITH REFERENCE TO LABOUR

By PANKAJKUMAR MUKERJEE, M.A., B.L.

THE prisoners are no more the outcasts of society for their criminality but they are now recognised as social beings who deserve treatment for their abnormality.[1] The civilisation of to-day is wide enough to accommodate those who are generally spurned and are compelled to become desocialised. Penology now wants to teach people to regard the value of the lives of those criminals and to utilise them for social development. From the point of view of humanity also it can well be urged that there is no right of one part of mankind to cut off another because of the latter's weakness or disease without trying for its recovery. Amputation is recommended by surgery only where no other alternative is left. With the development of the science of penology the theory of punishment also has undergone a great change.

Italy has taken an important lead in this line of work. Her new penal laws are perfectly humane and adapted to the present needs of mankind. America has become conscious of the growing importance of prisoners. Germany is fast advancing in the treatment of criminals under the lead of Dr. Viernstein, the Director of Mental Hospital in Bavaria. England has improved her penal system by her recent laws regarding the criminals.

In India the problem of the treatment of the convicts requires an immediate recognition. Though the Prison Commission of 1919 in India has thoroughly investigated her penal system and recommended a good many important reforms, they have not been carried into effect to this day.[2]

Convict labour is daily increasing in number. If the statistics of 1930 be compared with that of 1926 it will be found that the convicts have increased by 223,466 (from 684,850 to 903,316).[3] The jail industry is also rapidly expanding. This expansion is being alleged to have given rise to a sort of competition between the jail administration and the private industrial organizations.

---

[1] See Oppenheimer: *Rationale of Punishment*, London, 1913; Ruggles-Brise: *Prison Reform at Home and Abroad* (London, 1924); *Annals of the American Academy of Political and Social Science* (Philadelphia, Sept., 1931), special number on the "Prisons of Tomorrow."

[2] See *Indian Jails Committee Report*, 1921 (Summary of Recommendations). For modern achievements in penal treatment see Sutherland, *Criminology* (New York, 1924).

[3] For figures relating to prison life see the *Statistical Abstract for British India*, 1921-31, p. 104.

Our penal laws are almost retributive in nature. Reformation is not possible where threat and unnatural confinement of the inner forces are the only weapons with which to fight out criminality. New penology does not advocate desocialisation but just the reverse of it. Socialisation of the prisoners is the basic principle of penal treatment today in theory and practice.

Theories of punishment[1] can broadly be divided into three or rather four classes, *viz.*, "retributive," "preventive," "reformative," and "deterrent." In primitive times mankind used to live in small families within a clan. The father of the clan had to do justice for the wrongs done by its members. Punishment in that age was based purely on revenge, *i.e.*, ear for ear, nose for nose, and limb for limb. If A cut the ear of B, then A had to lose his ear. But people began to realise that pure revenge could not form the basis of punishment, because in that case neither the accused nor society would derive any benefit. So the preventive theory of punishment arose. People began to consider that punishment ought to be inflicted for the prevention of further crime so that future society would derive the benefit of penalty. Later appeared the theory of reformation. This theory is the maximum evolution of human mind with regard to the penal laws. The reformative theory of punishment upholds the view that penalty should be modified in such a manner as to reform the accused who will not reiterate the same action in future. The thief ought to be reformed into an honest man.

Finally, the theories of "expiative" or "deterrent" nature may be said to be the subdivisions of the theories of retribution and prevention respectively. The deterrent theory of punishment puts forth that the ideal of punishment should be such as to threaten other prospective criminals in such a manner that they fear to perpetrate similar offences. That is to say, punishment must be so severe as to deter others from doing the same action. The expiative theory of punishment affords compensation to the injured party and thereby releases the accused.

---

[1] For an account of modern criminology as expounded by Lombroso, Tarde, Aschaffenburg, Parmelee and others see B. K. Sarkar's *Political Philosophies since* 1905 (Madras), 1928. On the subject of criminality see Sorokin's critical observation in *Contemporary Sociological Theories* (New York, 1928), pp. 163-165, 559-561 and on punishment see Hobhouse's discussion of the idea of justice in *Social Evolution and Political Theory* (New York, 1911), chapter on "Evolution and Progress."

Now, the question is often raised as to what is the true theory of punishment ?[1] According to certain thinkers it is retributive, others again are of opinion that it is preventive, whereas another group upholds the reformative theory as the truest theory of punishment. But in reality the combination of all the three demonstrates the true nature of punishment.

In India almost all the three theories of punishment exist behind her penal system. The system of flogging is retributive in nature, the system of rigorous imprisonment and secular confinement preventive. Capital punishment may as well be put under the group of retributive punishment as it implies a life for life. The system of fine stands in the group of expiative theory of punishment. With the exception of juvenile punishment which can be grouped under the reformative theory, there is no other form of punishment which can directly be brought under it.

But each form of punishment can be so interpreted as to imply a reformation of the delinquent. The idea of punishment implies that the delinquent must understand the cause of his punishment which lies in the violation of such rights that form the common or public good. That an actual violation of a right or omission to fulfil an obligation to society has given rise to the infliction of punishment ought to be impressed upon the mind of the delinquent. On the other hand, the authority punishing the man must also base his decision on the right conception of the violation or omission of a right or obligation which the accused could have refrained from if he had so desired.

The conception of right founded on relation to public good ought to be the criterion of punishment. That criterion alone would give rise to a " just punishment." The significance of the "just " may be said to exist in the complex condition of an individual in society for the realization of his capacity of contribution to social good. If the former conception of social good as the criterion of punishment stands confirmed then no other theory but the theory of reformation alone can be adopted. The theory of reformation must be such as to regard the subjective reforms rather than a physical reformation. The science of penology is based on the reformation of subjective personality through the creation of environment and the treatment of the mental and physical maladies of the criminal.

---

[1] For an analysis of the different schools of criminology see *Encyclopaedia Britannica*, XIIth Ed. (Article on Criminology), also the chapter on punishment in Parmelee's *Criminology* (New York, 1920).

Mr. Robert Taylor in his presidential address at the 17th Annual General Meeting of the Punjab Chamber of Commerce made a sweeping remark against the rising competition between the jail industries and the private industrial enterprise. He remarked that Government's policy seemed to tend towards the conversion of jails into industrial concerns engaged in supplying all the needs of different departments of the Government.[1] There are reasons to suspect the rise of competition out of Government policy from the very position of the Government which is stronger than the private industrial concerns due to three reasons. The convict labourers are not paid regularly like those in the factories. The prison labour is put to a greater discipline and remains under stricter control than the factory labour. Lastly, it may be suspected that convict labour being not skilled produces the coarser quality of goods which may be sold in the market at a low price.

But such suspicion can well be shuffled away on considering the circumstances by facts and figures. It is better to compare at first the statistics of convict labour with that of factory labour. Next, the kind of production in prison and those of the factory, and lastly, the question of skilled and unskilled labour in those places may be taken up for consideration. From the statistics of 1930-31 the total number of convicts engaged on working days is 123,464. Those who are employed in preparing articles for use like wheat-grinding and weaving of bed-sheets and other sundry articles number 15,312 and those who are actually employed in manufacuring concerns number 40,670 [2] whereas the number of workers engaged in the factories in the year 1930 is as follows:—

Men	1,235,425
Women	254,905
Children	37,972
Total	1,528,302

Leaving aside the numbers of workers engaged in different departments of prison other than the manufacturing concern, we find that the number is negligible. It amounts to 179,446 only, whereas the total number of factory workers is 1,528,302 in 1930. The difference of these two totals is sure to convince us that there is hardly any case for the competition of the jail production with that of the factory. Large-scale production in an Indian jail is almost a rare event. The main principle laid down with regard to jail manufactures is that the work must be penal. Care is taken that the jail shall not compete with local traders. Moreover, the production of the jail is not so varied in kind as to be in a position to compete with the factory products. Finally, the question of skill stands foremost to solve the doubt of rising competition of the jail products with that of the factory. It is absolutely true that all the jail hands can never be trained in the different branches of work like those in the private factories. Unskilled labour in jails cannot produce quicker and finer stuff than factory workers.

---

[1] *Labour Gazette* (Bombay), Sept. 1932, p. 31.

[2] *Indian Year Book*, 1933, p. 449. For figures relating to the employment of convicts sentenced to labour, see *Statistical Abstract for British India up to 1931*, Table No. 48.

The regulation of jail production in such a manner as to avoid competition with private industries should be attended to more carefully while framing the Indian penal laws. The time has come when penal legislation ought to set before itself the ideal of treating the convicts for the purpose of rehabilitation. And with this object in view should be introduced the method of payment to convict labour. The large expenditure for a penal administration may well be realised from the statistics given by the Government.[1] The payment may be made to the prisoners out of the sales of the produce of convict labour. In that case the Government would not be loser whereas the public also will not be able to think of an unjustified competition between the jail and private industry. Moreover, the Government will not be in a position then to make an undersale in the market. Thus the apprehension of economic competition can thoroughly be put an end to.

With the system of payment, if convict labour be put under the inspection of some officer belonging to the category of factory inspector, the question of overwork or strain and forced work may also be eliminated. Thus the Indian legislature may profitably pass some laws concerning the prisons of India with distinct provision for payment and inspection of convict labour by outside inspectors other than jail officials. The ground of introducing outside inspectors may be indicated to lie in an expectation of a better administration of the factory laws and a greater confidence of the people. The prison labour ought to be governed in cases of hours of labour and safety of health by the factory laws of India.

---

[1] For amount of expenditure see *Statistical Abstract for British India up to 1930-31*, Table No. 52.

It is accepted on all hands that work is essential for the prisoners not only as a disciplinary method but also for training and reformation.[1] But the meaning of the term 'work' is not taken in the same manner by all the nations. Japan includes exercise, instruction, appearance before the court, even interrogation, into the category of work, whereas the Swiss cantons interpret the said term in a different way and confines it only to the work of free industry. Then, as regards the period of work, the hours are different in different countries. The principles on which those differences lie are two in number. They are as follows:—

(1) Some consider that the hours should be varied according to the nature of the sentence so that a proper correction may be expected. The example of this system may be found in the present Penal Code of Germany.

(2) Others are of opinion that within the walls of the prisons, the convicts are the same, so their working hour ought to be the same There is some consideration for the women convicts who get certain privileges more than the males.

In England the maximum working hour is ten. The recent Berne Commission on the minimum standard rates has insisted upon fixing a maximum working period which may vary according to the nature of sentence. But the legislature before determining the maximum hours, variable according to the nature of the prisoners, ought to examine the nature of the work as well. For the nature of the prisoner would show one side of the card, whereas the other side, that is, the nature of work, would remain unknown, which requires investigation for a correct determination of a fixed maximum period.

There is another consideration with regard to the working period. It is in reference to the question whether a cessation in the work of the convicts is essential or not. The Berne Commission recommends that every prisoner should have the opportunity of satisfying the needs of his religious life. In America prisons also observe Sunday as the day of rest. Each Sunday ought to be reserved for the stoppage of every form of activity when moral or religious training can be imparted freely.

For the sake of rehabilitation or socialisation, the prisoners ought not to be kept absolutely outside society. People with an intellectual ability and of social habits ought to be allowed to come in the prisons and to talk with their inmates. Because the prisoner ought not to get an opportunity to think that he is an outcast he must be trained to think that society will again welcome him if he only reforms himself. Means ought to be adopted through legislation by which the criminals can avoid that sort of mental degeneracy. Society on the other hand is to be moulded so as to guide and sympathise with the criminals like the diseased persons returning from the hospital.

---

[1] Ruggles-Brise, *Prison Reform at Home and Abroad* (London, 1924). See also the *International Labour Review* (Prison Labour), April, 1932.

Regarding the aim of the penal treatment Mr. Jose Almaraj, President of the Supreme Council of Social Defence and Prevention in Mexico, says that the aim of penal treatment is not intimidation but cure, regeneration and re-adaptation.[1] The Indian Penal Laws ought to be framed upon the said principles of Jose Almaraj.

With regard to the work of the convict labour, the 'Quota System' has been adopted by the civilised nations of the world. The task system or the quota system implies nothing but an assignment by law or by prison regulations of certain daily, or weekly quota of work fixed in advance for each prisoner. The Indian Penal Laws ought to consider the quota system carefully so that the prisoners may not become the victims of the warders who are no better than the prisoners themselves. According to the "principles for treatment of prisoners" (1923) in Germany the quota ought to have a basis in the average productive capacity of a healthy prisoner who is acquainted with the work. Another method of determining the quota consists in ascertaining the physical and mental ability of the convict to guard against any monotony of work, because the stereotyped work affects the psychology of a prisoner. The latter system of fixing a quota is better than the German system, because the German method has neglected to consider the psychology of a prisoner unlike that of the latter system. The reformation of a prisoner is the ultimate aim of any prison law. Discipline is meant to bring about the normal psychology of a prisoner rather than to turn it into a blunt and shapeless one.

Prison Law should also include the health and safety provisions for convict labour. Like the ordinary factory labourer, the workers in the prison should be governed by protective laws against danger. In many countries provisions have been made for the compensation of injury dealt out by accident.[2] Germany recognized the importance of such protective law for the prisoners as early as the beginning of the twentieth century. The Prisoners Accident Assistance Act of 1900 in Germany has enabled the prisoners and their dependants to claim an invalidity pension or survivor's indemnity. The Hungarian Act of 1927 includes all undertakings of the employed persons confined in a reformatory or in a house of detention as well as those detained persons within the purview of the Accident Insurance System. In India the scope of the Workmen's Compensation Act may well be exteneded to the prisoners. In the alternative, a portion out of the payment to the prisoners may be deducted for the purpose of contribution in an insurance fund which will help in exigencies. So the Government shall have to bear little burden for such insurance system, whereas the prisoners would receive a great privilege.

---

[1] *The Annals of the American Academy of Political and Social Science*, Sept. 1931 (Prisons of Tomorrow).

[2] Sarkar, "Accident Insurance in Comparative Legislation and Statistics" in the *Insurance World* (Calcutta), January, 1933.

There are three principal systems of Prison Labour Organisation, *viz.*, (1) the contract system, (2) the piece-rate system, (3) the state-management system. The contract system has been again subdivided into three classes. The first is the lease system, the second the general contract system, and the third the special contract system.

The contract system implies the hiring out of prison labour to private persons, companies or associations. By the lease system, the lessee, or the person to whom prison labour has been given in contract, has to bear the whole burden of the prisoners and in exchange he would get the privilege of employing them. That is, the lessee has to bear the costs of boarding, lodging and clothing of the convicts and in addition to that he has to arrange for their guards also. In exchange of all these, he only gets the advantage of their labour. Under these circumstances, it can easily be surmised that the lessee hardly undergoes any loss by sympathising with the convicts. He must exact labour out of those convicts as much as possible to realise his outlay and to make profit over it.

In the general contract system, the prison labour is guarded and put in Government detention but the contractors supply the implements for work as well as fooding for which they get the prison labour at their disposal. The contractors here have to pay large sums for use of prison labour to the Government.

The special contract system is just like the general contract system, the only difference lying in the fact that the Government retains the whole administration of the jail in its own hands. The contractors have to supply the tools and raw materials and get in return the whole output. Prussia adopted the system of special contract. But it has now been abolished with the formulation of certain "principles for the treatment of prisoners," according to which the prisoners may be allowed to work under private contractors only when the latter undertake any job on the prison account.

The piece-rate system affords the contractor the advantage of state control in the direction of prison labour and its general management and he receives the goods made according to his order by supplying raw materials and fixed price to the authority. The contractor does not have to pay for the spoilt products nor has he to repair any implements if supplied.

By the system of state management, the state provides the materials and tools, and also directs the prisoners to work according to its own purpose or for that of the public. If the products are meant for the state, it is called the state-use system, and if these are meant for the public it is called the public-account system. The state-use system is the best possible method in which the prisoners can be put to work. Work of the following nature generally falls under the state-use system: construction or maintenance of prisons, roads, public works, bridges, embankments, the clearing of the waste lands and other agricultural operations.

It may be suggested that, for Indian prisons, the combination of the state-management system with the piece-rate system is desirable.[1] The contract system has the greatest drawback in the fact that the prisoners would be overworked and badly treated, for contractors will exact the maximum production of the labour which has come in their control and for which they have to pay. The result of such work would tell upon the body and the mind of workers.

The piece-rate system may indirectly give rise to a sort of competition in business life. Moreover, the prisoners cannot be expected to get a continued supply of work under this system as the orders cannot be expected to be continuous. Finally, the work for the state-use could not be done at the same cost as that in the state-management system, because the state has to get that work done by hired labour from outside. So to keep the prisoners engaged and to give them a sort of lesson for rehabilitation, the combination of the two systems is best.

By the combination system, the prisoners would not only get a continued supply of work but they would also get a chance of coming across varieties of work which will eliminate the drudgery of monotony. To adopt pure state-management system is no doubt the best, but it would mean such a huge amount of initial expenditure to set up machineries and other things and to make proper arrangements for labour control that a poor country like India cannot launch into such an adventure in the very near future.

---

[1] For general regulations relating to factory and other industrial labour see, for instance, the Indian Factories Act, 1922, and *Report of the Indian Labour Commission* (1931).

If we want to follow the new ideals of penology then we cannot forego the system of payment to the prisoners. The modern idea of treating a criminal is not based on revenge but on reform. If reformation is to be achieved, it ought to be achieved from both the subjective and objective sides at one and the same time. Because they are almost inalienable twins. It would not be exaggeration to say that the mind requires first to be treated and then the body of the criminal. If that proposition be once taken for granted then the problem of payment can easily be solved. As in society we have the right to work and to get remuneration for that, so also a prisoner retains the right to claim payment for the service done to the society or the state. It does not matter whether the service is under compulsion or freely offered. The soldiers in times of war are often recruited under compulsion but for that reason, they are not deprived of their remuneration or other privileges. The prisoners often come out with degenerated frames of mind at the expiry of their term due to exaction of forced labour. The reason behind it is nothing but the nauseous atmosphere of the prison life and the sordid indifference of society to put them in proper position.

The compulsory system of work in prison stands as an obstacle to the realisation of the new ideals of penology. The link of compulsion in jail work can be eliminated by two processes. In the first place, the system of remuneration may be introduced, and in the second place, the system of allotment of task by qualified supervisors may be enforced to do away with the idea of compulsory work. Two benefits are derived from the system of payment for work to the prisoner. They would not think it a drudgery to serve and so an initiative to work would be given to them by such system. They would get a training to work and to earn in prison-life which they may profitably use when they would come back to society. One of the best means of socialisation is the system of payment for work in prisons.

Arguments can also be put forth from the financial point of view.[1] The prisoners might contribute to the penal administration by maintaining themselves. In the penal system of Italy it has been ascertained that the prisoner maintains himself out of the remuneration he gets from service. In England there exists no legal provision for payment to the prisoners. The system of remunerating the prisoners had its origin in the Continent. In Swiss cantons the prison authorities determine the payment of the different prisoners. France has a system of indirect payment, *i. e.*, once a sum is credited in the name of the prisoner, he will receive that for good. The new Italian Penal Code has made it obligatory to pay the prisoners. The Penal Code of U. S. S. R. goes even further than the new Italian Code by giving prisoners the right to sue the state for sums due to them. Now it can be suggested that Indian Penal Law ought to recognise this system of payment in both the financial and psychological aspects. The system of payment is required to be made obligatory instead of depending on the whims of the authorities in charge.

---

[1] *International Labour Review,* March and April 1932; *The Annals of the American Academy of Political and Social Science,* September, 1931 (Prisons of Tomorrow).

Another most important question relating to prison labour that often arises in the mind of a penal law reformer consists in the consideration as to whether prisoners ought to work together or should work separately, in other words, whether prisoners should work in associated confinement or cellular confinement. There exist three systems of imprisonment throughout the world, *viz.*, the classical form of cellular confinement or the Pennsylvania system, then the collective detention or the Auburn system, and lastly, the Irish system.

The Pennsylvania system is based on the conviction that complete isolation would induce the prisoner to reflect within himself and thus there would be a self-reformation. This conviction, however, is associated with a deformed notion of psychology. The modern theory states that a man in cellular confinement loses his divinity and becomes more demoralised and gets lasting moral and mental disorders. By the end of the 19th century the whole of Europe abandoned the Pennsylvania system and adopted the New Pennsylvania system which implies work and isolation combined.

The Auburn system means that the prisoners would work in the day in groups but at night they would be separated. Finally, the Irish system has classified the prisoners and their work. The prisoners get promotion from one group to another upon the earning of conduct marks. The sentence begins with cellular confinement, followed by work in common and separation at night. In each higher conduct class, the restriction to liberty is further relaxed. The "intermediate prison" is the last stage from which the final

RISE OF THE REPUBLIC OF CZECHOSLOVAKIA[1]

By TARAKNATH DAS, PH.D.

DR. Eduard Benes, Czechoslovak Minister of Foreign Affairs, has attained the status of a very distinguished statesman, through his activities for the progress of his own people and as a champion of democratic ideals. He was born in 1884. After finishing his education in Prague he went to France in 1905 and spent nearly a year there. Then he went to England for several months and returned to Paris. In October 1907 he spent a year in Berlin University to study social conditions in Germany. He came back to France (Paris and Dijon) to take his law examinations and having completed his studies returned to Prague in September 1908. After his return to Prague, he pursued the career of a publicist and educator, while interested in politics as a member of the Progressive Party, composed mostly of intellectuals and followers of Dr. Masaryk.

Before and during the World War, Dr. Benes was a member of a secret revolutionary organization in Czechoslovakia, the object of which was to achieve complete independence of Czechoslovakia and the destruction of the Austrian Empire. He was the General Secretary of the Czechoslovak National Council, which during the World War, worked in various world centres especially in the *allied countries* to win the support of Great Powers to the cause of Czechoslovak independence. When the Czechoslovak National Council was transformed into a provisional government, recognised by the Allied Powers, Dr. Benes became the Foreign Minister ; and for the last fifteen years he has played a very important part in shaping the destiny of his people and the course of world politics in general.

Dr. Masaryk was the President of the Czechoslovak National Council; and his life-long activity for the cause of freedom of his people has earned for him the title of "the liberator of Czechoslovakia." Dr. Masaryk has told his story in the work *The Making of a State*, published by George Allen & Unwin. Dr. Benes in his work *My War Memoirs*, a book of five hundred pages, packed with facts, tells the story of the part played by Czechoslovakian revolutionists in foreign lands, during the World War which served as a war for the liberation of oppressed nationalities within the Austrian, German, Russian and Ottoman Empires. This book has a distinct value from the standpoint of a phase of diplomatic and military history of the World War. It also provides the most interesting and successful account of the liberation of a people, whose leaders utilised the international situation to their revolutionary cause.

---

[1] *My War Memoirs* by Dr. Eduard Benes, Czechoslovak Minister of Foreign Affairs, translated from the Czech by Paul Selver. London, George Allen & Unwin, Ltd., 1928, pages 512.

Czechoslovak nationalist movement (national revival) derived its theories of national liberty from humanitarian philosophy of the French, just as the other Slavonic nations did, and just as certain other nations derived from it the principles of their national unification (p. 494). Before and during the World War, this movement was divided into various parties or groups. The Conservative nationalists (Right Wing) were for national autonomy within the Austrian Empire. They were in favor of the preservation of the Austrian Empire, through a federation of various national states. Many of the Catholic party supported this group. The Socialists (the Left Wing) were thinking of a socialist state and were not interested in national autonomy or mere national independence. This group was not particularly interested in Czech nationalism, but anxious to co-operate with German and Austrian socialists and radical elements in Russia to bring about a new social order in Europe. There was a powerful pro-Slav group who were for Czech independence ; but they placed undue emphasis on its achievement through Russian support. Dr. Masaryk was the philosopher of Czech independence ; but he was not a dreamer. He was a statesman of unusual breadth of vision. He headed a group of nationalists, primarily intellectuals, who had a definite political philosophy of linking Czechoslovak national aspirations with the humanitarian and democratic ideals of the progressive western nations. While the Czechs were to do their share at home, they must enlist the support of these nations, who were bound to come in conflict with Austro-Hungary, for their liberation. The people of Czechoslovakia owe primarily to Dr. Masaryk and his brilliant followers their national independence. It may be said without fear of contradiction and without minimising the work of hundreds of Czechoslovak patriots that Dr. Benes was and is one of the most important collaborators of Dr. Masaryk.

When the World War broke out the Allies took but little interest in the cause of Czech independence and it was up to the Czechs, if they desired to gain something for their nation during the war, to get to work and draw attention to their claims (p. 39). Dr. Masaryk advised his followers of the necessity for them to follow a policy which would prevent them from being crushed by the war and which would enable them to derive the greatest advantage from it (p. 27.). In November, 1914, Dr. Masaryk presented his plans without reserve:—

> "Whatever happened, we must carry on an active opposition to the Government, otherwise we should obtain nothing from Vienna, even if Austria were not victorious......For political and moral reasons, active opposition to the Government must be carried on, whatever the outcome of events......" (p. 29).

To carry out this idea, Prof. Masaryk decided to leave Prague and to remain abroad throughout the war and begin a resolute struggle against Austria with a full acceptance of the personal and political consequences to himself which this would involve. "What he aimed at was to organise the first modern group of Czech *political emigres* who, in concert with the politicians at home, would take open and responsible action against Austria-Hungary" (p. 39).

Prof. Masaryk was convinced that no foreign work would lead to any success, unless there was co-operation between Czech political exiles abroad and the Czech political leaders at home. Dr. Benes was entrusted to carry on necessary work at home while Dr. Masaryk took charge of foreign work. In this connection one may read with interest the last instruction of Prof. Masaryk to Dr. Benes:—

> "The last subject of our discussion was the question of how Professor Masaryk was to keep in permanent touch with our people at home. He told me to form a secret committee from among our political workers. In the manner of the Russian revolutionary methods, such a committee would have numerous ramifications at home; it would illicitly keep up communication with abroad and would be permanently in touch with official Czech and Viennese politics. From behind the scenes it would keep the organised political *emigres* informed about what was happening there. He also mentioned to me that it would be necessary to distribute this organization over the rural districts, to have a secret printing press, and devoted helpers at once to replace any of the members who might be arrested (p. 41)."

Dr. Benes did organise this Secret Committee and acted as its Secretary. He gives a detailed account of his method of securing official information through trusted men in the army, police and high political offices of Vienna and Prague.

After several months' stay in Switzerland where he founded effective organisation for spreading information regarding Czech national aspirations, Prof. Masaryk felt it to be necessary that a few more able workers from home should join him for furthering the cause of Czech independence through international action. In the meantime the work at home progressed rapidly and the authorities, to crush the movement, adopted very severe measures and arrested many trusted co-workers of Dr. Benes. Dr. Benes ultimately fled from Prague to Switzerland and joined Professor Masaryk and others. Dr. Masaryk left Dr. Benes in charge of the work at Switzerland and went to England where he was in closest touch with many persons of high academic and political standing. After carrying on his work in Switzerland for a few months Dr. Benes decided to go to Paris to be in touch with the French authorities. Here it may be noted that in the work "My War Memoirs" Dr. Benes gives the whole history of Czechoslovak independence movement in Switzerland, France, Italy, Russia and the United States and particularly the detailed history of dramatic efforts of the Czech leaders (exiles) to organise a national Czech army from the Czechs living outside the Austrian territory and the Czech soldiers who were taken prisoners by the Allied Powers. This Czechoslovak army formed in foreign soil and aided by foreign powers played the most important part in promoting the cause of Czech independence through international action. This army of 150,000 men "who of their own accord were willing to sacrifice their lives for their ideals, must be regarded as having very significant implications" (p. 499).

Czechoslovak independence was achieved through two forces—Czechoslovak efforts supported by the Allied Powers. Dr. Benes writes:

> "In our struggle for liberty each of the Allies occupied its particular position in accordance with its views and interests. They did not present us with our liberty as a gift, but let me add that we ourselves would never have won our liberty by our strength and labour. It was a joint achievement. Every Czechoslovak is under an obligation always to bear this in mind (p. 499)."

At the beginning of the World War the Allied Powers felt that they should try to detach Austria from Germany and if possible make a separate peace with Austria and thus isolate Germany. This policy was most unfavourable to the cause of Czechoslovak independence. Czechoslovak policy was to bring about a change in world politics to such an extent that it would result in absolute destruction of the Austrian Empire which would lead to independence of various nationalities within it. Of course, Serbia and Poland were in favor of this policy. It is interesting to note that Italians, to promote their own national interests, were supporters of the Czech programme:—

> "The Italians—whether they belonged to non-official political circles or whether they were in an official position—constantly had one idea in mind; they had entered the war and in return for that were promised Trentino, Dalmatia, Trieste, and the Littoral. If the war were concluded before Austria-Hungary was compelled to grant these concessions, they would neither receive what was promised nor an adequate return for their share in the war (p. 149)."

In the chapters "The Peace Offensive of the Central Powers" (pp. 141-158) and "Attempts at concluding an Undecisive Peace—Allied Negotiations for a Separate Peace with Austria-Hungary" (pp. 219-258) Dr. Benes supplies very valuable data regarding the peace projects of the Vatican, peace efforts of President Wilson as well as those of the Central Powers—Germany and Austria. It is interesting to note how cleverly Czechoslovak leaders worked to influence world politics, especially the policy of the Allies on their behalf:

On December 16, 1916, President Wilson through representatives in the belligerent countries delivered a special note calling upon all the belligerent powers to inform President Wilson of their war aims. Professor Masaryk in London, Captain Stefanuk in Russia, and Dr. Benes in Paris began to work hard so that the allied reply to President Wilson would definitely champion the cause of Czechoslovak independence. In this they were successful. In his memorandum to the French Foreign Office, delivered on the 29th December, Dr. Benes laid special emphasis on this point:—

> "The Czechs form an element which, under present condition, causes Austria-Hungary the greatest internal difficulties. If, in replying to Wilson, you recognise our political aims and plans, you will strengthen their opposition to Austria, which will thus be completely disorganised (p. 155)."

It should be noted that the allied reply to President Wilson, dated January 10th, 1917, contained the following significant passage:—"Peace is not possible until a reparation of all infringed rights and liberties has been secured together with a recognition of the principle of nationality and the free existence of small states" (p. 152). This declaration was made primarily due to French initiative. One may point out that France took the initiative for upholding the *principle of self-determination.*

In the chapter on "Triumph of the Policy of Self-determination" (pp. 300-351), Dr. Benes discusses details of Czechoslovak co-operation with Jugoslavs, Poles and Rumanians during the World War to further the policy of dismemberment of the Hapsburg Empire. Unless one carefully reads this chapter, he cannot fully understand the real significance and the origin of the rise of the Little Entente and Polish-Czechoslovak relations.

Speaking of the Czechoslovak and Jugoslav relations Dr. Benes writes: "At the Peace Conference also we took joint action in all common and fundamental problems. The treaties of alliance which were concluded later on between the two independent States, through the co-operation of Trumbic, Vesnic, and Nincic, formed merely a logical conclusion of our common policy during the war" (p. 310).

The basis of Czechoslovak-Polish co-operation was: "In order to achieve the Polish aims (independence) it would be necessary to destroy Austria-Hungary" (p. 313). In October, 1917, Dr. Benes met Take Jonescu and Titulescue, the Rumanian statesmen, when a definite policy of co-operation was formulated. Dr. Benes writes:—"In discussing the situation we agreed that we should win in the end, and after the war we should pursue a common policy in Central Europe" (p. 315). The root of the formation of the Little Entente lies in the co-operation of these states during the World War. Dr. Benes expresses his idea as follows:—"In spite of the passing difficulties which were encountered at the Peace Conference between the Jugoslavs and the Rumanians on the subject of Banat, and between the Rumanians and ourselves regarding Carpathian Ruthnia, this co-operation during the war prepared the ground for that post-war Little Entente policy at which Masaryk and the rest of us had been systematically working since 1917" (p. 316).

The Great Powers furthered the cause of Czechoslovak independence most effectively. France was the first nation which recognised the Czechoslovak National Council and Italy followed France. Great Britain was not anxious to commit herself to any policy which might be regarded as in favour of the break-up of the Austro-Hungarian Empire. It is very interesting to note that men like Mr. Wickham Steed, Dr. Seton Watson and Lord Robert Cecil had much to do in aiding Dr. Benes in his negotiations with the British Foreign Secretary, Balfour. By the Declaration of August 9, 1918, issued by Mr. A. J. Balfour, it was decided that the British Government would not make any treaty with the Central Powers without Czechoslovak independence. The following is the text of the important document:—

> "Since the beginning of the war the Czechoslovak nation has resisted the common enemy by every means in its power. The Czechoslovaks have constituted a considerable army, fighting on three different battle-fields and attempting, in Russia and Siberia, to arrest the Germanic invasion.
>
> "In consideration of its efforts to achieve independence, Great Britain regards the Czechoslovaks as an allied nation, and recognises the unity of the three Czechoslovak armies as an Allied and belligerent army waging regular warfare against Austria-Hungary and Germany.
>
> "Great Britain also recognises the right of the Czechoslovak National Council as the supreme organ of the Czechoslovak national interests, and as the present trustees of the future Czechoslovak national interests, and as the present trustee of the future Czechoslovak Government, to exercise supreme authority over this Allied and belligerent army.
>
> *August 9, 1918.* A. J. BALFOUR." (P. 407.)

On September 2, 1918, President Wilson issued a proclamation, regarding the Czechoslovak independence which exerted the profoundest influence in shaping the Allied policy. It is well-known that Prof. Masaryk who was at that time in the United States was in close touch with President Wilson. The proclamation reads as follows:—

> "Washington,
> *September 2, 1918.*
>
> "The Czechoslovak peoples having taken up arms against the German and Austro-Hungarian Empires, and having placed in the field organised armies, which are waging war against those Empires under officers of their own nationality and in accordance with the rules and practices of civilised nations, and Czechoslovaks having in the prosecution of their independence in the present war confided the supreme political authority to the Czechoslovak National Council, the Government of the United States recognises that a state of belligerency exists between the Czechoslovaks thus organised and the German and Austro-Hungarian Empires.
>
> "It also recognizes the Czechoslovak National Council as a *de facto* belligerent Government, clothed with proper authority to direct military and political affairs of the Czechoslovaks.

> "The Government of the United States further declares that it is prepared to enter formally into relations with the *de facto* Government thus recognized for the purpose of prosecuting the war against the common enemy, the Empires of Germany and Austria-Hungary." (P. 416.)

After the actions taken by France, Italy, Great Britain and the United States, Japan on September 11, 1918, also made a declaration in favour of Czechoslovak independence. "Professor Masaryk's visit to Tokio in April, 1918, had a decisive influence in this respect. His personal intervention, his negotiations with the Ministry of Foreign Affairs and other authorities, the appointment of a representative of Czechoslovak National Council at Tokio and the activity of Czech soldiers in Siberia led to this recognition." (P. 413.)

On September 15, 1918, the French Government not only extended full recognition of the interim Czechoslovak Government, but on the 28th of September Dr. Benes, on behalf of the Czechoslovak Government, signed an alliance with France and made arrangements for the proclamation of national and state independence on November 8, 1918.

While the international situation was progressing in favour of the Czechoslovakian people, the Central Powers were facing a military defeat. The Czechoslovakian statesmen at home in the past did not take any action which might be prejudicial to the activities of the National Council in Paris. With the collapse of the Central Powers, they took bolder steps in supporting the work of the National Council. These statesmen formed a National Committee to take over the actual government of the country and sent a delegation to meet the representatives of the National Council. These representatives met in Geneva and agreed to accept Professor Masayrk as the President of the Czechoslovakian Republic. Dr. Benes[1] as the Foreign Minister and General Stefanik as the War Minister. Later on the work of the Czechoslovakian statesmen at home and abroad and the sacrifice of the Czechoslovakian people for the cause of their independence was crowned with success by the international recognition, through the signing of the Treaty of Versailles. In conclusion it may be noted that after three hundred years' servitude under an alien rule, the Czechoslovak people attained their goal of national independence.

Florence, Italy.

---

[1] Knowledge of various languages—English, French, German and Italian—was a great asset for Dr. Benes in his foreign work.

Research indeed!

MEDIAEVAL BENGALI LITERATURE

(*A Catalogue.*)

By DR. TAMONASHCHANDRA DASGUPTA, M.A., PH.D.,
Lecturer, Calcutta University

BENGALI literature of the mediæval period has many characteristic features deserving of special notice. When we apply the term "mediæval" whether in respect of Bengali literature or in the field of Bengali politics, we mean that period which began with the decadence of the Hindu-Buddhist power and ended with the downfall of the Muslim supremacy, that is to say, roughly the period between 1199 A.D. (conquest of Navadwip by Muhammad Bin Bakhtiyar Khiliji) and 1757 A.D. (Battle of Plassey). This is, no doubt, markedly different from the European conception of mediæval epoch which begins with 476 A.D. (fall of the Western Roman Empire) and ends with 1453 A.D. (fall of Constantinople) or 1494 (discovery of America by Columbus).

If one asks what is the moving force behind mediæval Bengali literature, we should at once answer—it is religion. Bengali literature of this period is mainly illustrative of Hindu religion and is written invariably in verse. It may conveniently be divided into three main sections according to the characteristic features each of them holds. They are as follows:—

(1) The indigenous literature.
(2) The translation literature.
(3) The Vaisnava literature.

(1) THE INDIGENOUS LITERATURE.

The peculiar feature of this type is its intensely religious and national character which, perhaps, no other branch of our literature can claim in equal proportion. Every locality of Bengal had, at one time, a deity of its own. This gave rise to numerous novel cults which, in their turn, were responsible for a large body of very popular laudatory verse. These poems may not have attained originally the status of literature, but they at least supplied incentive to later poets to write lengthy poems of considerable literary worth depicting not only the beneficent powers of particular deities but also incidentally the national life of the period. This literature may be subdivided into two classes, *viz.*, (1) the *Śivāyanas* and (2) the *Mangal-kāvyas*.

So far as the spirit is concerned the *Śivāyanas* and the *Mangal-kāvyas* are essentially Bengali in character representing true rural Bengal unalloyed by any extraneous elements. As regards language it has grown more and more sanskritised with the passage of centuries, thus showing the influence of Brāhmanic ideals and culture.

A marked difference exists between the two subdivisions of indigenous literature, the *Śivāyanas* and the *Mangal-kāvyas*, as regards subject-matter. The *Śivāyanas* deal invariably with the fortunes and domestic life of the rural god Śiva (later on identified with the *Paurānik* god of the same name to whom Buddha's attributes were added) while the *Mangal-kāvyas* deal with the fortunes of human beings whose sufferings were due to their want of belief in a certain deity whom they were afterwards compelled to worship. Moreover, in the *Śivāyanas* we do not meet with any devotee for whose sake the deity condescends to perform any miracles as is the case in the *Mangal* poems. The latter also contain almost invariably a *Bāramasi* and a *Chautisā* which are its peculiarly characteristic features. In common, however, both the types furnish us with true pictures of Bengali domestic life which go to prove the purely national character of these poems both in their spirit and outward features. It is not clear why, with the exception of a brief reference to Śiva and his agricultural exploits in the *Śunya Purāṇ* (11th century), we do not come across any mention of the god in a separate literature hallowed by his name, till we come down to about six centuries later (17th century), when the *Śivāyana* reached a high degree of perfection in the hands of Ramkrishna and Rameswar. It is difficult to explain the existence of this big gap stretching from the 11th to the 17th century.

The *Mangal-kāvyas*, however, flourished up to the middle of the 18th century and Bharat Chandra's *Annadāmangal* is perhaps the last great example of this particular type. But the poem which represents truly this kind of literature and characterises the decadence of the indigenous spirit and advent of the Sanskritic influence is Kavikankar Mukundaram's celebrated *Chandi-kāvya*. It depicts the Bengali home in a wonderfully realistic way which has no parallel in other *Mangal-kāvyas*. Among the *Manasāmangal* poems the works of Bejoy Gupta, Bansidas and Narayan Dev, and among the

Dharmamangal poems those of Ghanaram and Manik Ganguli attract our special notice for the wealth of poetry and information they contain.

(2) THE TRANSLATION LITERATURE.

When we speak of translation literature, we mean that kind of Bengali literature which grew up from translations of Sanskrit religious works. This literature falls chiefly under three heads, *viz.*,

(*i*) The *Rāmāyana.*
(*ii*) The *Mahābhārata.*
(*iii*) The *Bhāgavata.*

A word should be said as to the origin of this particular type. The Mahomedans conquered Navadwip from Raja Lakshman Sen (1199 A.D.) Henceforth, it seems, they gave more attention to the conquest of the land than to the study of the culture of the inhabitants. Thus, perhaps, about two centuries elapsed before the force of their iconoclastic tendencies was spent up. At last they found out that as they became settlers of the soil and were put by providence into the position of rulers it was more profitable for them to administer the land and its people with sympathy than to kill or oppress them. The internal administration of the country was naturally in the hands of the Hindus. It dawned in the minds of two Pathan Sultans, Husen Shah and Nasarat Shah (15th-16th century) that it was necessary for them to get some knowledge of the religious works of the Hindus and for that purpose to invite learned Sanskrit scholars to translate them into Bengali so that the Pathan rulers might understand them and compare them with their own *Koran.* The famous Sultan Husen Shah being backed by his officers and Zaminders (both Hindu and Mahomedan) did yeoman's service to our the then poor literature by encouraging not only writers of indigenous literature but also men like Kavindra Parameswar, Srikaran Nandi and others to translate the *Mahābhārata,* the *Bhāgavata* and other Sanskrit works.

The Moslem rulers being primarily concerned with the political administration of the country the management of the Hindu society fell into the hands of its natural leaders, the Brahmanas. Due to the influence of the Brahmanas, the *Paurānik* form of Hinduism with its Sanskritic ideal came into vogue and the Buddhistic ideals of society were gradually relegated to the background. Coupled with this, the endeavour of the Moslem rulers to befriend our literature helped Sanskrit culture to make much headway. Hence, in the field of literature, Sanskrit poetics and expressions as well as old Hindu heroes and heroines began to predominate in a very large measure. So we see that indigenous Behulā, Ranjāvati, Lakhā, Sanakā, Phullarā, Chānd, Kālketu, Lāusen, Kālu and others had gradually to make room for Sitā, Sāvitri, Chintā, Gauri, Rāmchandra, Yudhisthir, Satyavān, Harischandra and others of *Paurānik* and epic fame. Faith in God and faith in the Brahmanas were considered the highest virtues in this age and so it became the object of our literature to extol and illustrate these virtues.

Another factor, the tantrikism with its mother-worship, was incorporated both in Buddhism and Hinduism, and although the tantrik spirit is much more noticeable in the indigenous branch of our literature, it had none the less some influence upon the translation and the Vaisnava literatures as well.

However, though we sometimes miss in translation literature sturdy ideals like those we find in the indigenous, we have a consolation in the fact that we are indebted to Sanskrit influence for the wealth of fine expressions to be found in Bengali as well as for the welding up of the many races of Bengal into one whole nation.

(3) THE VAISNAVA LITERATURE.

This branch of our literature has certain unique features. While Hindu society was being reconstructed in the 16th century according to orthodox views by giant intellects like Raghunandan and translation literature was being produced as a result, under the patronage of Moslem rulers, the great Chaitanya brought about immense changes in society and literature by preaching the gospel of " Bhakti " or devotion. Consequently Bengali literature was strengthened to an unprecedented degree. In translation literature Sanskritic stories and ideas were rendered into fine metrical Bengali while in Vaisnava literature Bengali was embellished by Sanskrit quotations. In language the introduction of *Brajabuli* and other partly exotic dialects enriched our language and vastly enhanced its expressive qualities. The Vaisnava literature with its many-sided activities inaugurated and enriched two new branches, *viz.*,

(*i*) Historical-Biographical literature.
(*ii*) Lyrical literature.

(i) *Historical-Biographical Literature.*

This particular literary type was absent (barring some genealogical records) until the advent of the Vaisnavas. Chaitanya's life and activities, as well as those of other Vaisnava saints, furnished the devotees of the sect with a rich theme for biographical writings which they did not fail to utilise to the full. In these biographical works, the illustrious authors have given us much incidental description of contemporary Vaisnava society and thus have provided us with very helpful side-lights. Among the most prominent of such works may be mentioned *Chaitanyabhāgavata* (Vrindabandas), *Chaitanyacharitāmrita* (Krisnadas Kaviraj), *Chaitanyamangal* (two works by Lochandas and Jayananda), *Bhaktiratnākar* (Narahari Chakravarti), *Prem Vilās* (Nityanandadas), and a *Kaḍchā* (Govindadas).

(ii) *Lyrical Literature.*

The Vaisnava lyrics are unique in the annals of Bengali literature and some of the pieces rank amongst the very finest in the whole range of world literature. These poems express very well the emotional side of the Bengali character and are saturated with the spirit of the Bhakti cult which found in the story of Radha and Krishna a very convenient and poetical vehicle for conveying the subtleties of its profound philosophy. Chandidas, Vidyapati, Jnanadas, Govindadas, Balaramdas and a host of other lyric poets (*pada-kartās*) embellished this type of our literature, and Chaitanya's life, teachings and God-vision gave it an unparalleled impetus. The dreamy beauty and ethereal melody of these *pada* songs with their subtle suggestion of more than earthly love have ever charmed and haunted the Bengali mind, whether ancient or modern. But, there is also a dark side to the picture. The mellow ideal of the cult of love, however beautiful in itself, could not but have an enervating influence on the Hindu society, which, as a result began to lose heavily in the political chess-game against stronger and more unscrupulous antagonists. But all this notwithstanding, the good of Vaisnavism certainly outweighs its bad. When we remember that it was Vaisnavism that roused the country from the heavy stupor of degenerate tantrikism into which it had fallen, combating all the while courageously with deep-rooted evils like caste-distinction—we shall think twice before burdening it with the numerous charges that are every now and then being levelled against it by a host of unsympathetic critics.

There are some other types I have not yet mentioned, *viz.*, (1) the *kulajis*, (2) the folk-tales, (3) and the ballads. The genealogical records (*kulajis*) were mostly written in Sanskrit. There are yet extant some written in Bengali, which deserve special notice as they speak much of contemporary history just as the Vaisnava biographical literature did. The connection with Sanskrit works tempts us to include them as adjuncts to translation literature. As regards the folk-literature it may be said that they are precious heirlooms of the Bengali nation. Some of them have come down from mouth to mouth from the dim past, with slight changes, and are valuable as an indicator of the cultural progress of our people. As for the ballads it may be asserted that some of them are old enough to trace their origin from the days of the Palas (*e.g.*, the Gopichand songs) though doubtless they were committed to writing in a subsequent period. There are, of course, some which are not so old, but contain both fiction and history. The ballads are extremely precious as they contain a good deal of high class poetry and seldom show any Sanskritic influence. In this respect they may be well compared with the Vaisnava lyrics, although the outlook of the former is mundane while that of the latter is essentially spiritual. Ballads are no doubt valuable assets of the indigenous literature and they contain far less court influence than the *Śivāyanas* or the *Mangal-kāvyas*.

The following, necessarily meagre, list of the more important works will show the development of Bengali literature from the 13th to the 18th century. It wlll be seen from the list that literary production is especially prolific in the 16th and the 17th centuries. Both the Vaisnava and non-Vaisnava (indigenous and translation) literatures

---

[1] As examples of indigenous poetry, the Bengali ballads occupy a unique position...... Chronologically speaking, most of them are comparatively modern, but the earliest of them are to be traced to the early Pala-period, as we find mentioned in the inscriptions of Dharmapal and Mahipal......Some of the folk-stories, published by the University, may be traced to the 10th century or earlier.

The poetic value of these ballads has elicited a high appreciation from the foremost European scholars and some of them, like the distinguished artists Mr. Rothenstein and Mrs. Hogman, have spoken of them very highly. In the opinion of the latter some of the ballads are superior in poetic merit to the masterpieces of Maeterlinck and Madame de Lafayette.

Rothenstein calls the heroines of a few of the Bengali ballads as figures of Ajanta fresco-paintings, endowed with life and clothed with the imaginative poetry of those wonders of Hindu art. According to Mrs. Hogman " They deserve to be on the same shelf, as eternal classical masterpieces amongst the books that never grow old and in which each generation discovers new reasons to love them."

Having no element of Hindu mythology or religious legend, these secular tales have a direct appeal for the Europeans who appreciate them more than Vaisnava poetry.

began to progress just like two parallel lines, ending in the deterioration of both in the 18th century (the age of Raja Krishnachandra) and their final exit in the 19th due to the combined influence of the English missionaries and English administration. During the first years of the British administration the printing press, coupled with European incentive, was responsible for the production of large numbers of secular works [1] which marked the departure of the old era and ushered in the new.

13th Century.

Indigenous literature—
  Manasāmangal by Kana Hari Dutt; *Dharmamangal* by Mayur Bhatta; *Chandimangal* by Manik Dutta; *Chandimangal* by Dwija Janardana.

14th Century.

Translation literature—
  Rāmāyana by Krittivasa (age disputed—14th or 16th century?); *Mahābhārata* by Sanjaya.

Vaisnava literature—
  Padas by Chandidas (age disputed).

15th Century.

Indigenous literature—
  Manasāmangal by Bijay Gupta. (Completed the work in 1494 A. D. during Husen Shah's reign.) *Dharmamangal* by Govindaram Banerji; *Dharmamangal* by Ruparam.

Translation literature—
  Mahābhārata by Kavindra Parameswar (written between 1495-1500 A.D.); *Mahābhārata* by Dwija Abhirama; Mahābhārata by Srikaran Nandi; *Bhagavata* by Maladhar Vasu (completed trans. in 1480 A.D.).

16th Century.

Indigenous literature—
  Manasāmangal by Bansidas (later 16th century); *Manasāmangal* by Narāyan Dev.

Translation literature—
  Rāmāyana by Sankar Kavichandra (later 16th century).

Vaisnava literature—
  Chaitanya Bhāgavata by Vrindavandas. (Written in 1573 A.D.).

16th Century.

Indigenous literature—
  Chandimangal by Dwija Hariram; Kavikankan Mukundaram (written 1577-1589 A. D.). *Dharmamangal* by Manik Ganguly (written in 1547 A.D.)

Translation literature—
  Rāmāyana by Dwija Madhukanta; Ghanasyām Das. *Mahābhārat* by Ghanasyam Das; Rajendra Das; Nityananda Ghosh (early 16th century); Kasidas (late 16th century); Gangadas Sen; Chandandas Mandal.

---

[1] See Long's Catalogue.

Bhāgavata by Madhavacharyya (early 16th century); Kavichandra; Syama Das; Raghunath Bhagabatacharyya; Ramkanta; Gauranga Das; Narahari Das.[1]

Vaisnava literature—

Chaitanya Charitāmrita (1582 A.D.) by Krishnadas Kaviraj. *Chaitanyamangal* by Lochandas; by Jayananda. *Nityananda Bangsamālā* by Vrindabandas. *Padas* by Govindadas.

17th Century.

Indigenous literature—

Manasāmangal by Ketakadas Khemananda (written in 1650 A. D.); Jagatjiban Ghosal (end of the 17th century). *Rambinode*. *Sivāyana* by Ram Krishna. *Chandimangal* by Krishnakisore Ray. *Dharmamangal* by Ramchandra Banerjee; Ramnarayan.

Translation literature—

Rāmāyana by Dwija Dayaram; Krishnadas Pandit, *Mahābhārata* by Bisarad (written in 1612 A.D.); Dwija Srinath; Vasudeb Acharyya; Nandaram Das (brother of Kasiram Das) (written *Drona Parva* in 1660 A.D.); Poet Saral (of Utkal) (mistakenly called Saran); Krishnananda Vasu; Dwaipayandas; Ananta Misra; Ramchandra Khan; Dwija Krishnaram (*Aswamedh Parva* only); Trilochan Chakrabarti; Rameswar Nandi. *Bhagavata* by Kavisekhar; Daivakinandan; Haridas; Abhiram Das; Narasingha Das; Achyutadas; Rajaram Datta; Dwija Parasuram.

Vaishnava literature—

Karnānanda by Jadunandandas (1607 A.D.). *Premvilas* by Nityanandadas (written 1600 A.D.) (real date possibly later than 1640 A.D.). ~~*Karnananda* by Jadunandandas—(1607 A.D.).~~ *Padas* by Jnanadas; Govindadas (young man in 1600 A.D.) (older opinion for both of them—16th century, later opinion—17th century). Vaisnava *Padas* by Balaramdas.

18th Century.

Indigenous literature—

Sivāyana by Jiban Maitra (written in 1744 A.D.); Rameswar Bhattacharyya (1760 A.D.). *Manasāmangal* by Dwija Rasik (end of the 18th cen.); Jiban Maitra (middle of 18th century). *Chandimangal* by Bhabanisankar Das (written in 1779 A.D.); Jayanarayan Sen (first part of the 18th century). *Kālikāmangal* by Dwija Kalidas. *Dharmamangal* by Ghanaram Chakrabarti (written in 1713 A.D.); Sahadev Chakrabarti (written in 1740 A.D.)

Translation literature—

Bhāgavata by Sankardas; Jiban Chakrabarti; Bhabananda Sen; Uddhabananda. *Rāmāyana* by Advaitacharyya (real name Nityananda), (written in 1742 A. D.); Dwija Lakshmana; Dwija Bhabanidas; Jagatram. *Mahābhārat* by Lakshmana Bandyopadhyaya.

Vaisnava literature—

Bhaktiratnākar by Narahari Chakrabarti (written between 1716-1740 A.D.).

Bamsi Siksha by Purusottam (written in 1710 A.D).

---

[1] Though the *Bhāgavata* belongs to the Vaisnava literature we include it in Trans. Lit., for obvious reasons.

One of the best Rāmāyanas was written in the 19th century. It is the Rāmrasāyana of Raghunandan Goswami composed in 1830 A.D.

VILLAGE SELF-GOVERNMENT IN BENGAL

The Constitution of the Union Board

By NARESHCHANDRA ROY, M.A.

SOON after the Bengal Village Self-Government Act was passed it went into effect in some of the progressive districts, and gradually during the last one dacade and more it has been extended over most parts of the Province. During the discussion of the Bill in the Legislative Council, some members expressed the opinion that the Act should be at once applied to every part of the Province. But this point of view was unacceptable to the Government and negatived by the Council. It was thought wise that the Union Boards should first of all be given a trial in the more suitable and congenial areas and as they proved successful there, they might be introduced step by step in other localities.

The Union Boards or, for the matter of that, the earlier institutions, the Village *Panchayets* and the Union Committees, are the creatures of the Government. They have not grown from below but have been imposed from above. Their existence as corporate bodies is not in any way independent of the Provincial Government. In fact, as they are brought into being by the Government, so at any moment they can be withdrawn also by the same authority. There is a definite provision in the Act empowering the Executive Government to abolish by notification the Union Boards in any district or part of a district where they have been introduced. At the time of the passing of the Bill in 1919 there was an attempt made by some of the members of the Council to withdraw this power proposed to be given to the Government. It was their opinion that the districts where the Union Boards had once been introduced, should not be deprived of them by the fiat of the Government. But this amendment was rejected by the Council at the instance of the Government spokesman. The Union Boards are thus absolutely dependent on the Government for their very existence.

When the Union Boards are to be introduced in any district, the Government of Bengal have to consult the views of the District and Local Boards of that area. It is of course not necessary that the opinions of the District and Local Boards should be binding upon the

Government. But as the co-operation of these bodies is essential for making the experiment of Union Boards successful, the Government do not, as a rule, extend the V. S. G. Act to those areas where the District and Local Boards are doubtful as to the necessity of its extension or the possibility of its success. Even when the local officers of the Government are enthusiastic about the introduction of Union Boards in a particular locality, the Government of Bengal do not usually fall in with their suggestion when the District Board is hostile or even apathetic. The fact that the Village Self-Government Act is still inoperative in the District of Midnapore, is wholly due to the positively hostile attitude of the District Board there.

The number of members of a Union Board has to be fixed by the Government of Bengal, but the Act provides that they must not be less than six or more than nine. Within these limits the Government are to exercise their discretion. Usually the Union Boards have the maximum number of members. Of the total membership of a Board not more than one-third may be reserved to the Government for nomination by the District Magistrate. Although the Government may, under the Act, reserve for such nomination less than one-third of the total number of members, everywhere during the last fourteen years that the Act has been in operation, one-third of the members has been invariably nominated by the District Magistrate. The District Magistrate can, under the Act, 'nominate only those persons to be members of a Union Board, who are eligible to be elected by the rate-payers in that capacity. It is the Circle Officer who in the first instance prepares the list of persons who may be nominated to a Union Board. This list may be revised by the Sub-Divisional Officer and the revised list is then submitted to the District Magistrate who is to make the final appointments. The list of selected members is then forwarded to the Commissioner of the Division who sends it up to the Calcutta Gazette for publication. The procedure of nomination involves considerable delay. Very often, more than six months pass by after the general elections before the nominations are gazetted and the Boards properly constituted. Besides, the right type of men to be nominated is not available in many places.

Some District Officers on these grounds have advocated that the system of nomination should be discontinued, and all the members of the Union Boards should be elected by the rate-payers. It is also held that the principle of nomination by the agents of the Government is not in keeping with the ideals of democracy and the spirit of the times. Against these views, however, it is urged that the system of nomination is still essential to prevent the over-weighting of the Boards by any single community and the under-representation of other groups. It has been the policy of the District Officers to nominate two Hindus when the majority of the elected members is Mahomedan, and to nominate two Mahomedans when the majority of the elected members is Hindu. The system of nomination constitutes the only method to maintain a balance between the two rival communities. This argument of minority representation is not, however, quite a valid one. If any provision for such representation is at all necessary, reservation of seats for the two communities on the basis of the voting strength in the Union will be a welcome change. It is a fact of course, that here and there through nomination certain good and desirable men have come into the Union Boards. But generally speaking, only those persons who can curry favour with the Circle Officers have found their way to these institutions through the channel of nomination. As a rule, they are the most talkative, the most incompetent and the most self-seeking. Now that the Union Boards have been experimented with for about fifteen years, the principle of nomination may be wholly abandoned and all the seats should be thrown open to election.

Two-thirds of the members are now returned by election. Women have not yet been admitted to the privileges of franchise. Only the male persons who are of the full age of twenty-one years are entitled to vote provided they have a place of residence within the Union and pay one rupee as tax or cess. A joint undivided family which pays such a tax, rate or cess, may nominate any of its male members of twenty-one years to exercise the vote in its behalf. A Union usually consists of ten to twenty small villages and has a population of six to ten thousand. The number of voters extends from eighteen hundred to three thousand. Generally the Union is divided into Wards. Two to three villages make up a Ward, and the number of Wards extends from four to [illegible]. Whether a Union should be divided into such Wards or not, it is the duty of the District Magistrate to decide. The actual constitution of the Wards also is a function vested in him by the Village Self-Government Act. These duties are, of course, discharged by the Circle Officer subject to the final sanction of the District Officer. In most of the Unions every Ward returns one member to the Board. In some Unions, however, one or two Wards have been allotted two members. The number of voters in a Ward extends from three to five hundred. The electoral roll of every Union is prepared Ward by Ward on the initiative and responsibility of the Circle Officer and at least two months before the date fixed for an election the list of voters has to be published at a conspicuous place within a Ward. This publication gives an opportunity to many people to point out the inaccuracies in the preparation of the electoral roll. The name of a person qualified to vote may be left out, and the name of a person not so qualified may have been entered. These inaccuracies must be brought to the notice of the Circle Officer at least one month before the date fixed for election. Whether the corrections intimated to him are valid or not, it is for him to decide and his decision is final. The revised list which he issues after these necessary amendments is the final register of persons entitled to vote at the election and no person whose name is left out of it is permitted to vote.

Any person who is a voter may stand as a candidate for election to the Board. He may be a voter in one Ward, but he is all the same entitled to stand as a candidate in any other Ward. In practice of course, a man from another village does not stand much of a chance of success in the election. Consequently it is very rare that a resident of one Ward seeks the suffrage of another. Even in Municipalities where the citizens of one part are not unknown to those of another, localism is the dominating sentiment of the people, and the residents of one Ward are not usually entertained as candidates in another Ward. This spirit is all the more noticeable among the rural population and it can be explained by the fact, that one village is separated from another by at least half a mile of arable lands. Social intercourse between them is not very intimate nor are communications very easy. A town has a corporate unity of its own ; but a Union is an artificial combination of disjointed villages. Consequently, it should be expected that every Ward will find its own candidates.

At least six weeks before the day of election the Circle Officer issues notices calling for names of candidates for each Ward. Such notices are published at every village within a Ward. Within the next four weeks those who want to stand as candidates for election have to send their names to the Circle Officer supported by five other voters. Usually the elections in every Ward of a Union are contested. As a rule two candidates stand for every Ward. Now and again, however, there are as many as three in the field. Sometimes, of the two candidates one is strong and influential while the other enters the arena more or less out of fun. In such cases the competition not being keen, the percentage of actual voting is not very high. About fifty per cent. of the electors exercise in such elections their franchise, but very often the two rival candidates are set up by two opposing parties or factions and consequently the competition becomes keen and the attendance of voters very large. It is not infrequently that eighty to eighty-five per cent. of the electors are found in the polling booth. There can be no complaint, therefore, as to the unwillingness to exercise their franchise by the rate-payers. A rule framed by the Government of Bengal under Section 101 of the Act provides that if ten per cent. of the registered voters do not record their votes, a contested election "shall be held to have failed." There are indeed some stray instances of failures of elections on this score. But on investigation it has been found that the voters failed to appear not out of apathy and want of interest, but out of a pre-meditated policy. In many places the introduction of Union Boards was not welcome to the people and when they were set up in the teeth of popular opposition, the voters refused to exercise their franchise as a protest against it. If the exercise of vote is a mark of political advancement, the rate-payers of the Union Boards are no longer backward. Most of them are no doubt illiterate but they have learnt to take sufficient interest in local politics. In certain districts the voters have, of course, been found to be open to illegal gratification. They have to be absent from their work on the day of election and lose in consequence the day's wages. The amount they have to forego on this account has to be made good by the candidates. But in most of the localities of other districts such corruption has been unknown. The voters in these areas only allow themselves to be treated to refreshments. Their interest in the election is genuine.

Vote by secret ballot has been considered out of the question, as most of the voters are illiterate and inexperienced. In a particular place all the voters who appear are assembled together. The Presiding Officer who is either the Circle Officer himself or a person nominated by him, explains the nature and object of the meeting to the assembled voters and reads out the list of candidates and the number of vacancies. He then proceeds to take a poll for each candidate with his own hand. The agents of the candidates who are allowed to be present in the polling booth may object to a voter exercising his franchise only on the ground that he is not the person under whose name he claims to vote. Such objections are not infrequently raised by these agents, but the Presiding Officer has been empowered to dispose of these objections summarily and finally. He has by his side the Secretary of the Union Board who collects the Union rates from house to house and therefore knows by face practically all the voters. It is as a rule, with his help, that the Presiding Officer makes his decision. The voting being open, it often places the voters in a difficult position. The influence of the Zamindars and the money-lenders is in many instances brought to bear upon them. In many cases they have been found to exercise their independent judgment even on the face of landlord's threats. But in other areas, the voters have been so cowed down as to allow themselves to be dictated to by the Zamindars. Inspite of the obvious defect in the existing arrangement of voting, no better substitute can be suggested until literacy spreads more widely among the people.

A member is elected or nomiated for a period of three years. He is of course subject to removal by the District Board during the term of his office on certain specified grounds. If he is convicted of any non-bailable offence; if he is declared to be insolvent; if without a sufficient excuse he absents himself from six consecutive meetings of the Union Board; or if two-thirds of the total number of members of the Union Board recommend at a meeting his removal on grounds of misconduct in the discharge of his duties, he may be removed from his office by the District Board. Such cases of removal are very rare, if they have occurred at all. An elected member usually remains in office for two terms. The principle of rotation in office does not appeal very much to the electors. If a member can give a good account of himself, his return in the next election is almost a certainty. It is only the incapable and corrupt members who lose the confidence of the rate-payers and have to be content with only one term of office. Either they do not stand at all as candidates in the next election, or even if they stand, they find themselves with few supporters. An honest and efficient member is never forsaken by the voters. It is not rare at all that a person has been associated with the Board for more than three terms.

Every Union Board has a President and usually also a Vice-President. Both these officers are elected by the Board from among its own members. Within a week of the publication of the names of the elected and nominated members in the Calcutta Gazette, the Circle Officer is deputed by the District Magistrate to convene a meeting of the Board. Such a meeting becomes valid only if five out of nine members are present. This meeting is presided over by the Circle Officer himself. It elects by majority of votes a particular member to be the President. The votes are usually recorded in writing. Of course if a member is illiterate, the Presiding Officer has to record his vote according to his direction. If within one month of the District Magistrate's order the members of the Board fail to elect a President, the fact is to be reported by the Circle Officer to the District Magistrate who shall then call upon the District Board to appoint one of the members to be the President. No such instance of default has been discovered anywhere on investigation by the writer. Once the President has been elected and the Board finally constituted, it proceeds to consider whether a Vice-President is necessary or not. Most of the Boards usually decide in favour of electing a Vice-President. A meeting is then held and one of the members is elected in this capacity. The President and the Vice-President both remain in office for a period of three years. It is not necessary that the President should be elected from among the elected members only. It is not rare at all that the choice of the Board has fallen upon a nominated member. It has already been related that here and there persons of some local reputation are nominated to the Board. Such persons, inspite of the fact that they are not returned by election, inspire all the same the confidence of their colleagues and are placed by their suffrage at the head of the Board. It has happened that a President who entered the Board during the first term as an elected member and evinced considerable interest and efficiency in the activities of the Board refused to stand for election in the second term. He, however, became nominated to the Board and was elected President unanimously by the members.

The Union Board itself cannot remove the President. It may recommend by the votes of two-thirds of the total number of its members the removal of the President on the grounds of misconduct and persistent negligence in the discharge of his duties. This recommendation, however, is effective only when the District Board approves of it. This latter authority may also on its own initiative remove the President on the same grounds as an ordinary member. The Union Board has greater control over the Vice-President who may be removed on specified grounds by this Board itself, of course only with the votes of two-thirds of the total number of its members. There are very few instances of the President being removed by the District Board. Not long ago a Circle Officer in a particular district sent a report against the Presidents of two Union Boards to the District Magistrate. The grounds of his report were that they were incapable of acting in this capacity. These reports were sent by the District Officer to the District Board which issued an order for their removal. Some time ago a petition was sent to the District Magistrate by some rate-payers of a Union in another district to the effect that the President of the Board had been convicted of a non-bailable offence, and as such he should not remain at the head of the Board. The petition was forwarded by the District Magistrate to the Chairman of the District

Board. The latter found on investigation that the offence had been committed long before this gentleman was elected to the Board. His intrepretation of the section of the Act which empowered the District Board to remove a President was that the offence should be committed during the term of office as an ordinary member or President of the Union Board. He took legal advice and became confirmed in the opinion which he had already formed. The District Board consequently refused to take any step against the President in question.

The term of the President is the same as that of an ordinary member, *viz.*, three years. Usually, however, when the President is not definitely incompetent, and there are no violent factions in the Union, his terms are renewed. It is not rare at all that a person has been the President of a Board continuously for three terms. Here and there absentee Presidents are of course noticeable. They have got their house in the Union, but they reside usually in some neighbouring town. As, however, they have some local reputation and influence, they are elected President. Once a month they come to the village and preside over the Board meeting. Once this duty is done they go back to their work in town. In their absence it is the Vice-President who has to discharge the duties of the President. This arrangement does not redound either to the credit of the gentleman who is elected President or to the efficiency of the Union Board work. If he does not allow himself to be elected President, another useful man may get into the office. But as the latter would not agree to be the Vice-President, his services are considerably lost to the Board. Usually such absenteeism is not encouraged and the President, as a rule, lives within the Union. Very often he is an ambitious member of a local landholding family. In view of the fact that some members of the Board are illiterate peasants, some are petty shopkeepers and grocers, and one or two are tachers of a primary school or village doctors, the scion of an ancient family which had a long tradition of local influence and prestige, is marked out almost inevitably for the Presidentship. Not infrequently such a choice proves to be of real benefit to the Union. The President possesses a natural and hereditary talent for administration and exercises a healthy influence over the other members of the Board. The factions are kept down and the interests of every locality are looked after. Not unoften, however, this recruit from an ancient family proves to be high-handed, unscrupulous and unjust. His fortunes are waning and the influence of his family dwindling. He now wants to make good his loss by the unscrupulous exercise of his powers as the President of the Union Board. He proceeds to replenish his depleted treasury by taking bribes and otherwise opening himself to corruption. He tries to make his authority felt by the dishonest exercise of his powers in matters of assessment and other fields of Union Board activities. It is on this account that in certain Unions these high-handed pseudo-aristocrats are opposed by more popular candidates and a local doctor or a local tradesman is elected to the Presidentship. In certain Unions retired executive or judicial officers take a keen interest in the local affairs and are either elected or nominated to the Union Board. As they inspire confidence in their colleagues, they are placed by their votes at the head of the Board. One retired subordinate judge has rendered a very useful service as President to a Union not far from Calcutta. But it is in Eastern Districts that these retired officers are found engaged more frequently in Union Board work. In certain Unions the *Bhadralogue* class does not exist at all and the members and the President of the Union Board have all to be chosen from the peasantry. An influential *Jotdar* has in these cases to preside over the Board's work.

City College, Calcutta.

INDUSTRIAL MORTGAGE BANKS[1]

By Saroj Kumar Basu, M.A. (Ph.D.)

THE "Foreign Experts" who were invited by our Government to assist the deliberations of the Indian Central Banking Enquiry Committee observed that an "Industrial Bank" as described in the majority of suggestions and evidences to the Banking Enquiry did not exist anywhere. "Only in one country," remarks Dr. Jeidels in his memorandum, "is there an Industrial Bank which to some extent, seems to fit the model; the Industrial Bank of Japan."[2] As regards the Japanese institution, the information they seemed to possess was not only very meagre but was also misleading and even inaccurate.[3] Their ignorance about the basis on which the Industrial Bank of Japan works is understandable. But it is strange that they did not know or at least professed not to know the existence in a number of European countries of specialised institutions designed for financing industries almost exactly in the manner as suggested in the evidences.

During the post-war years, industries in several European countries found it exceedingly difficult to satisfy their long-term needs. These countries had been utterly impoverished by the effects of a war unexampled in history; and there was a shortage of industrial capital as never before. The prolonged slump that followed in the wake of the war only served to aggravate the acute financial position of the affected industries. Their long-term needs had to remain unsatisfied or had to be satisfied from short-term funds, a policy which was at once costly and dangerous. Again, in many instances, the ravages left behind by the war had to be repaired. Old industries damaged by the war had to be rehabilitated; modernisation of plant and adaptation to post-war requirements were urgently called for in a number of others; and new industries had also to be started and nourished. Never was there a greater demand for long-dated capital for industry; and never was felt a more imperative need for organizing a special machinery to supply that capital. It is not surprising, therefore, that attempts have been made in some of the new and reconstructed countries of Central and Eastern Europe to establish a suitable machinery to furnish that much needed long-term capital to their national industries.

---

[1] The back ground of this paper has been gleaned entirely from original and authoritative sources. The requisite materials are not available in India and have been collected direct from the banks themselves. My grateful thanks are due to the authorities of the banks for all the information they have kindly placed at my disposal.

[2] Indian Central Banking Enquiry Committee, 1931, Vol. IV, Discussions with Foreign Experts, p. 151.

[3] See my article on "The Industrial Bank of Japan" in the Calcutta Review. May and June, 1932.

Ever since the Landschafts were first organized in Germany, the device of the mortgage bank has been employed with remarkable success to solve the problem of long-term real estate credit. The whole theory of the mortgage bank is based upon the debenture bond, the system of amortization and the sinking fund. The mortgage bank is a specialist institution granting long-term amortisation loans on first mortgages of property and issuing bonds to raise the necessary funds for financing these loans. It had its origin in the necessity for providing agricultural credits on reasonable terms; and this type of machinery was in the beginning exclusively employed for granting long-term credit on first mortgages of agricultural property. Its success in that sphere was so great and the advantages for financing long-term loans through such a device were found to be so numerous that it began to be employed for all kinds of real estate credit, not only agricultural but also urban and communal. Not only organizations founded in order to aid agriculture primarily have begun to devote increasing attention to loans on city real estate, but even municipalities, communal authorities and public bodies in general, have found that the same type of machinery is adaptable for financing their long-term operations; and special communal bonds have frequently been issued to finance such public utility undertakings as gas, electricity and water-works. In more recent times the operations of the mortgage institute have been extended yet further to the field of industrial credit. During the post war years, the idea of a mortgage bank, granting long-term amortisation loans against industrial property, made an instant appeal to a number of European countries. Their economic position was shattered by the war; and they were anxious to hasten their economic reconstruction. The difficult task of supplying long-term finance to their industries had to be faced ; and necessary funds had to be raised either at home or abroad. The machinery of long term real estate credit which had so successfully worked in other spheres was readily adopted by them to furnish long-term mortgage loans to industry. Since 1924 several countries in Central and Eastern Europe have establised industrial mortgage banks, epecially designed for financing industries. These institutions, like their confreres the land mortgage banks, are issuing mortgage bonds and granting long-term loans to industrial undertakings on first mortgages of industrial real property, such as factories, buildings, machinery, plant, etc. Like them these industrial banks have been organised both on the joint-stock and co-operative basis. Like them too, they have frequently been started under Government auspices and as a rule enjoy some form of state aid. The aid is usually given in the shape of a guarantee of the bonds to be issued by the institutes and or of a subscription, whole or in part, to their share capital. Wherever there is such state-aid, there is some corresponding governmental control or supervision. The needs of the small and middle-sized industries receive primary attention from these institutions, as it has always been difficult for them to approach the market. But the large industries are not neglected and receive also their due share of attention. The largest of these industrial mortgage banks whose bonds have been well received and are quoted in the stock exchanges of New York, Boston and London, are the Industrial Mortgage Bank of Finland, Ltd., the National Hungarian Industrial Mortgage Institute, Ltd., and the Sächsische Landespfandbriefanstalt (State Mortgage Bank of Saxony). Besides these three, there is another Mortgage Institute, the National Economic Bank of Poland, which was founded in 1924 by virtue of a special law to assist the economic reconstruction of the new state of Poland. It grants long-term industrial loans through the issue of "bank debentures" but it should be put in a separate class by itself as distinct from the other three institutions. It is not a mortgage bank specifically designed for financing industries alone, its activities are not restricted to the granting of industrial credit only, not even to that of long-term credit. Its activities comprise the granting of both short- and long-term credit, not only to industries, state and private, but also to municipalities, rural district authorities and owners of agricultural estates. Different types of bonds, "communal" "bank," etc., are issued to finance the varied operations of the institute. Besides fulfilling all these functions, it conducts every description of banking business. In other words, it is not a special but a mixed mortgage bank.

A study of the work which has been done in Europe as regards the organization of industrial credit and of the results achieved there will, at the present moment, be at once highly interesting and instructive. The question of "industrial banks" has been looming large in the public eye for a long time. Their establishment for solving the problem of industrial finance in India was recommended by the Industrial Commission and the External Capital Committee and has also been recommended by the recent Banking Enquiry Committees, Central and Provincial. But the only model for such an Institution before them all has always been the Industrial Bank of Japan. The Japanese institution has captured the imagination of our countrymen, ever since the Industrial Commission spoke in highly eulogistic terms of it. But curiously enough although a large section of our economists have wanted to adopt the Japanese model for India, detailed information about its activities has always been lacking and much misinformation about it has consequently crept into India. But to-day in seeking a model for an Industaial Bank in India, we need not look solely to Japan. At present the Japanese Industrial Bank is not the only specialist institution engaged in the granting of long-term mortgage loans to industry. As already noted, in the post-war years a number of mortgage banks specifically designed for financing industries have sprung up in several countries of Europe. It is surprising that although they have been in operation for several years, they have failed to attract any attention in India, and even their existence was unknown to the Central and Provincial Banking Enquiry Committees. A detailed study of the basis on which these industrial mortgage banks are working and of their activities and achievements is for several reasons urgently called for. In the first place such a study will materially assist us in the solution of the problems arising in connection with the organization of industrial credit in India. It will help us to lay down the broad lines on which the scheme for a future Industrial Bank of India may be formulated. Again, it may be recalled, the history of state-aid for industries in the various provinces of India has been singularly unhappy. It appears that neither the Statutory Board nor the Department of Industries possesses the necessary machinery and organization to assess the credit worthiness of the applicants for assistance or to exercise anything like a commercial supervision over the loans granted by the Government. The question has therefore been frequently canvassed that if any financial assistance has to be rendered to industries, it must be done through an 'industrial bank,' and hence the administration of the State-aid to Industries Acts should be handed over to such special institutions. From the study we are going to make of the industrial mortgage banks in some selected countries of Europe, it will be possible for us to gather how far the Governments in those countries have successfully utilized their machineries to render financial assistance to the national industries. We propose, therefore, to give below a detailed review of the structure, organization and operations of these specialist institutions. The review is also intended to furnish a basis on which it may be possible to give a brief analysis and explanation of the underlying principles of industrial mortgage banks and thus to show how far the principles of land mortgage banks have bnee embodied in them.

The Industrial Mortgage Bank of Finland, Ltd.[1]

The Industrial Mortgage Bank of Finland is one of the earliest and most important Institutions that have been established in post-war Europe to grant long-term credits to industry through the issue of mortgage bonds. The full name of the bank, as given in the Articles of Association, is Suomen Teollisuus-Hypoteekkipankki O.Y.—Industri-Hypoteks-banken-i Finland A.B." It was founded in 1924 with a paid-up share capital of 50 million Finnish marks, divided into 5,000 shares of 10,000 marks each. For some time before that negotiations had been taking place between the Bank of Finland and the largest joint-stock banks and the leaders of Finnish industry for the purpose of establishing a mortgage bank for the industries of the country. The idea was to obtain capital from foreign countries on reasonable terms by means of bond issues and to use the funds thus obtained for advancing amortisation loans to industrial enterprises on mortgages of their real estate: ground, forests, water-power and factory buildings. The plans attracted the attention of the Government, who considered the matter to be one of great public interest and on 26th May, 1924, laid before the Diet a proposal for a state guarantee of a foreign loan not exceeding the equivalent of 550 million Finnish marks.[2]

Capital.

The scheme submitted to the Government for the statutes of the proposed bank was confirmed on 5th June, 1924, and the constituent meeting of the shareholders of the bank was held on the following day. It was announced in the meeting that the entire share capital of the bank had been paid up on the same day. The shares were divided into two series of which 80% belonged to series A and 20% to series B. The 'A' series of shares was taken over by the founders, the participating banks, *viz.*, A. B. Nordiska Forenings-banken, Kansallis-Osake-Pankki and Helsingfors Aktie-bank; the remainder, the 'B' series of shares was to be taken over by those owners of industrial enterprises who would receive financial assistance from the bank.

---

[1] The entire information about this bank has been obtained direct from Finland. I am very grateful to Mr. Gustaf Fogelholm, the Managing Director of the bank, who very kindly replied to a detailed questionnaire and also furnished me with the Annual Reports, Balance sheets and Articles of Association of the bank.

[2] Report of the Industrial Mortgage Bank of Finland, Ltd., 1924, Helsingfors. (Report on the Bank's first year of business, submitted to the first ordinary meeting of shareholders held on March 5, 1925.)

Purpose of the Bank.

The object of the bank is to supply the long-term credit requirements of the industries of Finland by granting amortisation loans to industrial enterprises on mortgage of their real estate in accordance with the existing banking laws.

Business of the Bank.

The amount of loan granted in each case should not exceed 50 % of the appraised value of the industrial property mortgaged. Two unprejudiced specialists are to be employed by the Board of Directors for the purpose of valuation. In assessing the value of the property, attention should be paid not simply to its value as such but also to the security which the undertaking represents by its remunerativeness in regard to payment of interest and amortisation. The period for amortisation of loans is not to be more than 25 years.[1] The buildings and machinery belonging to the borrowing industrial undertaking must be insured against fire in an institution approved by the Board before a loan can be granted. According to Sec. 6 of the bank's statutes, the borrowing enterprise shall also furnish, besides the mortgage deed for the nominal value of the loan, a separate interest-bearing undertaking for an amount equal to 5 % of the nominal amount of the loan, as security for which a mortgage shall also be obtained.[2] The bank cannot lend more than 15 % of its total borrowings to one and the same industrial undertaking.[3]

Management.

The Board of Directors of the bank consists of seven members, of whom one member is appointed according to the instructions of the Ministry of Finance because of the guarantee given by the Finnish State to the bond loans taken up abroad by the bank. This member participates in the management of the bank on the same rights and in the same way as the other members of the Board. The other members are elected by the participating banks and the borrowers of the Mortgage Bank. Originally it was laid down by the statutes that the owners of shares belonging to series 'A' should elect 3 members and those of shares belonging to series 'B' another 3 members. At a special meeting of the shareholders held on 25th June 1924, the statutes were altered in compliance with the wishes of the syndicate granting the bond loan, in such a manner that the holders of 'A' shares would elect 4 members and those of 'B' shares 2 members.[4] The amendment was confirmed by the Government on

---

[1] Ch. 2, Sec. 5 of the Articles of Association.
[2] Ch. 2, Sec. 6 of the Articles of Association.
[3] Ch. 2, Sec. 7 of the Articles of Association.
[4] Ch. 3, Sec. 17 of the Articles of Association.

10th July, 1924. The duties of the Board of Directors are as follows:—

(*a*) To guide the management of the bank's business in accordance with the articles of association and with instructions laid down by meetings of shareholders.

(*b*) To determine the scale and other regulation concerning the valuation of property.

(*c*) To determine the conditions for the borrowing and lending of the bank.

(*d*) To decide questions concerning the taking up and granting of loans.

(*e*) To decide as to the purchase of property when this can be done in accordance with banking laws.

(*f*) To convene meetings of shareholders and submit reports to the ordinary meetings of shareholders.

(*g*) To have the cash of the bank, its stocks and other assets checked at least once a year by one or more of its members.

(*h*) To appoint a managing director and determine his duties; and

(*i*) To issue and cancel powers of attorney.

Reserve Fund and Profits.

The bank has to transfer 25% of its annual profits to a Reserve Fund until the fund amounts to 25 % of the share capital. A dividend not exceeding 6 % may only then be paid out to shareholders. Of the balance remaining, one half shall be transferred to a fund for amortising the guarantee undertakings referred to above.[1] The remainder is at the disposal of the meeting of the shareholders. The loss in any year is to be covered in the first instance by unappropriated profits and the reserve fund. But if these are not sufficient to cover the loss, the bank is entitled to have recourse to the undertakings delivered by the borrowers in addition to the mortgage deeds; the required amount will be divided among all the borrowers in proportion to the outstanding amounts of loans.[2]

The bank's negotiations for obtaining a bond loan from abroad were completed early in July. An American consortium, with Messrs. Lee Higginson of Boston at its head, agreed to grant to the bank a bond loan of 12 million dollars at 7 % interest; and the agreement was signed on the 7th of July in London. As soon as the bond loan was settled, the Board took steps to organize the business of the bank with great care and effort. The principles and manner of valuing the different forms of real estate to be mortgaged as security by the borrowers, forest land, machinery and water power, were carefully determined; and a staff of technical experts was employed to assess properly the value of these properties. Thus at a meeting of the Board held on 2nd August, 1924, separate "assessors" were appointed for valuing different forms of industrial property ; two for buildings and machinery, two for landed and forest property, and three others (two being regular and one a substitute) for water-power. In consultation with these "assessors" the Managing Director framed questionnaires to which prospective borrowers were required to reply. Besides these specialists, the Board had already selected, as early as in July, three other gentlemen to participate in the capacity of experts in the decision of important questions by the Board.[1]

---

[1] See Sec. 6 of the Articles of Association.
[2] Ch. 4, Sec. 23.

At meetings of the Board, held on 30th July and 4th August, 1924, terms were drawn up for the amortisation loans which the bank would grant out of the funds secured by the bond loan on real estate security as prescribed by the statutes. The debt undertakings were to be made out in dollars and would bear interest at 7½ % and be amortised by means of equal payments to be made semi-annually during the same period as the bank's bond loan, *i.e.* 20 years, reckoning from 1st July, 1924. The same capital rebate as allowed on the bank's bond loan would also be allowed on the amortisation loans. These terms were outlined in detail in a prospectus which was issued to owners of Finnish industrial concerns.

The bank began operation on 21st August, 1924. Applications to be sent in before the 15th October were invited for loans from owners of industrial concerns in Finland by issuing notices in the press. 105 requests for loans were received, amounting to a total of 560,255,000 Finnish marks. These applications were dealt with during October, November and December. Sixty-two applications, totalling 41,680,000 F. marks were refused and 27 amortisation loans were granted altogether for 387,824,814 Finnish marks equivalent to $9,768,887 (at an exchange of 39-70). Of this sum 259,787,311-70 F. mk. (equivalent to $6543,761) were taken up during the year. There still remained 16 applications amounting to 130,750,186 F. mk. to be dealt with while of the funds obtained through the bond loan 76,665,186 Finnish marks only were still available for disposal, when the year closed.[2]

---

[1] Report of the Industrial Mortgage Bank of Finland, 1924. Helsingfors, 1925.

[2] Report of the Industrial Mortgage Bank of Finland, 1924. Helsingfors.

The value of the property mortgaged by the borrowers as security for the amortisation loans granted during the year was assessed at F. mk. 1,060,678,701-25. The loans granted thus represented on an average 36·6% of the assessed value of the mortgaged securities and afforded ample security to the bank.

After 5 years the bank was again able in 1930 to assist Finnish industry by the grant of amortisation loans. It took up in that year a fresh bond loan of £2,000,000 at 6% to be redeemed by annual instalments in 25 years (15th April, 1955). The contract for the loan was concluded on April 15th, 1930, between a syndicate composed of several financial institutes,[1] the Bank and the Government of the Republic of Finland which signed a guarantee for the loan. According to the terms of the contract the proceeds of the bond loan were to be employed for granting amortisation loans to industrial concerns in Finland against a first or second mortgage on real estate belonging to them. The mortgage deeds of the amortisation loans were to be deposited with the Ministry of Finance as soon as they were duly completed. The proceeds of the bond loan were paid to a special account in the Bank of Finland. The Industrial Mortgage Bank would have to produce a certificate from the Minister of Finance that the mortgage deeds had been deposited with the Bank Inspectors or other approved securities equivalent to a corresponding amount had been presented whenever it wanted to draw upon the proceeds of the bond loan deposited in the Bank of Finland. As the completion of mortgage deeds takes a long time in Finland, the Board of Directors of the Mortgage Bank submitted to the Minister of Finance that the joint sureties of the three participating banks should be accepted as temporary security. It was also proposed that, in those cases in which the mortgages could not be completed at once, the Bank would pay the amounts of the loans for the amortisation loans granted on the temporary surety of one of these banks, in which case the joint surety of the three banks should remain in force, until all its mortgage deeds duly completed had been deposited with the bank Inspectors, to whom the Ministry of Finance had entrusted the charge of these documents. The proposal was approved on 15th April, 1930, and immediately afterwards the joint surety undertakings of the three shareholding banks was deposited there. The terms for the amortisation loans to be granted out of the proceeds of the bond loan were decided by the Directors at their meeting held on the 23rd of April, 1930. The same term of amortisation was fixed as for the bond loan; the same capital rebate was also to be allowed as on the bank's bond loan. The annual instalments were to be paid every six months at the rate of 3·995% of the nominal amount of the loan, equivalent to an annual rate of interest of 6·2%. The mortgage deed and the guarantee of 5% of the amount of the loan as demanded by the statutes of the bank were to be made out in pounds sterling.[1]

---

[1] They were Hambros Bank, Ltd., London; J. Henry Schroder & Co., London; Mendelssohn and Co. Amsterdam; Nederlandsche Handel Maataschappij N. V. Amsterdam; Stockholms Enskilda Bank, Stockholm; the Bank of Finland, A. B. Nordiska Foreningsbanken, Kansallis-Osake-Pankki and Helsingfors Aktiebank, all in Helsingfors.

As before, notices were issued in the press, inviting applications for loans from Finnish industry. During May 1930, 128 applications were received, totalling F. mk. 938,272,150. One hundred of these were refused and one was left undecided, the valuation not being ready when the year closed. The remaining 27 applications amounting to F. mk. 380,302,350 (=£1,971,500) were granted.[2] The total assessed value of the industrial property hypothecated to the bank as security for the loans granted amounted to F. mk. 1,188 650,746. ✓The amount of the loan therefore represented 32% of the total mortgage valuation. But in several cases the securities of the loans granted consisted of second mortgages. There were earlier mortgages on the property amounting to F. mk. 126,209,960 or 10·6%. These mortgages consisted mostly of the securities for the dollar loans issued by the bank in 1924 and 1925.

By 1932 the mortgage deeds for the 45 mortgage loans granted out of the funds obtained by the bank from the bond loan of July 1, 1924, were duly registered and deposited with the Bank Inspectors. Of the 28 mortgage loans granted from the proceeds of the bond loan of 15th April, 1930, 22 have been duly registered and deposited. No new mortgage loans were granted during 1932[3] and 1933.[4]

✓The bank has furnished assistance to middle-sized firms as well as larger industrial concerns. Its assistance has generally been confined to the exporting industries, owing to the conditions of the guarantee granted by the Government for its bond issues. Both the bond loans of 12 million dollars and 2 million pounds have been guaranteed by the Government. There is no system here, as in the case of the Industrial Bank of Japan, of the Government lending to it at favourable rates of interest. The bank does not work as a commercial bank but only for its industrial customers. It makes no short-term loans ; it discounts no bills ; and it accepts no deposits either long or short.[1]

---

[1] Report of the Industrial Mortgage Bank of Finland 1930. Kuopio 1931. (Report of the business of the bank during its seventh year, submitted by the Board of Directors to the seventh ordinary meeting of shareholders held on March 5, 1931.)

[2] *Ibid.*

[3] Report of the Industrial Mortgage Bank of Finland, Ltd., 1932, Kuopio. 1933. (Report on the Bank's Ninth Year of business, submitted to the ordinary meeting of shareholders, held on March 6, 1933.)

[4] Report of the Industrial Mortgage Bank of Finland, Ltd., 1933, Helsingfors, 1934.

The financial results of the bank's business, as seen from the latest balance sheets and profit and loss accounts, are not unsatisfactory. The annual profits for 1930, 1932 and 1933 are found to be F. mk. 651,346-19, F. mk. 3,237,122-03 and F. mk. 4,633,271-12 respectively. In estimating the profits of the bank, the high amount of taxation paid should be taken into consideration. Finnish limited liability companies have to pay an unusually heavy income-tax as well as a tax on property. The amount which the bank has to pay as taxes every year is not inconsiderable.[2] This acts as a great burden on the institution and puts great difficulties in the way of its fulfilling the task of arranging cheap long-term loans for Finnish industry.[3]

According to the terms of the contract, the redemption of the bonds belonging to the bank's bond loan of 1924 has to be carried out on the 1st of January and the 1st of July every year. On January 1, 1934, the nineteenth redemption was made. The redemption of the bonds belonging to the second bond loan of 1930 is to be carried out every year on the 15th of April and the 15th of October. For the redemptions, the necessary amount of bonds is purchased in the open market in London, Amsterdam, Stockholm and Helsingfors. Generally when prices are low, bonds are often purchased beforehand for subsequent redemptions. The bonds outstanding at the end of various years between 1924 and 1933 are given below[4] :—

In Finnish Marks.

1924.	1930.	1932.	1933.
476,400,000	719,940,000	645,511,290	613,556,307

---

[1] Source : Letter from Mr. Gustaf Fogelhom, the Managing Director of the bank, dated 25th September, 1933, in which he very kindly replied to a questionnaire issued by the writer on the 28th August, 1933.

[2] For instance the bank paid as taxes F. mk. 539·036-60 in 1930 and F. mk. 789,045-70 in 1932.

[3] Report of the Industrial Mortgage Bank of Finland, Ltd., 1930, Kuopio, 1931.

[4] Balance sheets of the Industrial Mortgage Bank of Finland, Ltd., for the years 1924, 1930, 1932 and 1933.

MEDINÎ RÃI

By GOLAPCHANDRA RAYCHAUDHURI, M.A.

MEDINÎ Rãi, the Rãjput minister ot Sultãn Mahmūd II of Mãlwa, is one of the most remarkable figures of the earlier half of the sixteenth century. An account of his activities becomes interesting if viewed in relation to the great upheaval that was convulsing India—specially Hindu India—during the XVth and early part of the XVIth centuries. Almost contemporaneously with the dismemberment of the Turkī Sultanate of Delhi, there was fermentation and unrest—religious, social and political—throughout India. Great changes were brought about by the impact of Islām upon the old Indian civilisation, and these manifested themselves in almost every sphere of life. Not the least of these was the restlessness discernible in the sluggish channels of Rãjput politics—a movement that had its parallel also in other parts of India. The incessant warfare between the Rāṇās of Mewãr and the neighbouring Sultãns of Gujarāṭ and Mãlwa, the recrudescence of Hindu political activities in the Ganges-Yamunã Doãb, the vaulting aspiration of Jasrat, the chief of the Khokãrs, to rehabilitate the empire of the great Chauhãns, the movement associated with the names of Ganeśa and Danujamardanadeva in Bengal, the consolidation and expansion of Orissa under Kapilendra and his successors, and the irreconcilable rivalry between the Rãyas of Vijayanagara and the Bãhmani Sultãns of the Deccan—all these bear eloquent testimony to a disturbance of the political equilibrium of the preceding centuries. The renewed political activities of the Hindus, and the decay of the Turko-Afghãn power, have to be carefully borne in mind if a clue is to be found to the real history of this period. In view of the wider movement to which reference has been made, one need not be surprised if a Rãjput chieftain aspired once more to guide the destiny of a powerful kingdom in Central India, now ruled by a new race of conquerors, professing a new faith, who had succeeded to the throne of the Paramãras, in the face of strong opposition and hostility, while he could look for support of his clansmen and co-religionists in the neighbouring provinces around him.

Apart from the general interest of our story as illustrating the ardent desire of the Rãjputs to regain their lost power in Mãlwa, a narration of the life and activities of Medinî Rãi is important because it furnishes us with one of the many causes of the tripartite struggle between the three great kingdoms of Western India, *viz.*, Mewār, Gujarāṭ and Mālwa which ended in the humiliation of the last by the other two. and its final absorption by Gujarāṭ. The relation of Medinî Rāi with Rāṇā Sāṅgā largely determined the latter's policy towards Mālwa and Gujarāṭ; and " in the downfall from power of the Māndau Sultāns, he (the Rānā) became possessed of many of their dependencies such as Rantambūr, Sārangpur, Bhilsān and Chandîrî." The rise of Medinî Rāi also called for interference from the Sultān of Gujarāṭ in the politics of Mālwa which foreshadowed the ultimate extinction of the independent kingdom of Māndū.

The early life of Medinî Rāi [1] is enveloped in mystery. Muslim historians describe him as a Purbiya Rājput and he was perhaps a *jāgirdār* of the Sultān of Mālwa. It seems that he was noted for his valour and presence of mind, and had under him a well organised and thoroughly disciplined army composed of his own clansmen. The struggle for power between the last Khalji Sultān of Mālwa and the factious party of the nobles of the court, however, opened a career for this ambitious Rājput chief.

Sultān Nasir ud-dîn of Mālwa died on his way to Māndū in 1510, and a contest for the throne at once broke out among his three sons. The youngest ʻ Alā-ud-dîn Mahmūd II. the elect of the nobles, finally emerged triumphant, and on entering the capital was formally crowned with great pomp. His elder brother Sāhib Khān was kept imprisoned in the fort of Māndū, and Shihāb-ud-dîn, the eldest, made good his escape to Khandesh. Every inch a fighter, the new Sultān was not fitted for statecraft. The elevation to the post of minister of a Hindu named Basant Rāi, who attended the prince from childhood, was very much resented by the nobles of the court and Basant was murdered for the alleged offence of laying a scheme to overturn the government. Soon after two other personal friends of the Sultān were also removed for following in the footsteps of the Hindu minister. The young prince was very much perturbed at this desperate encroachment on his prerogative but prudently yielded to the wishes of the disloyal faction. The insolence of the nobles, however, transgressed its limit when one day Mahāfiz Khān, the governor of Māndū. while addressing the Sultān in a disrespectful tone, proposed to him to put an end to the life of his elder brother Sāhib Khān. A sharp retort came from him. Mahāfiz Khān thinking his person insecure, raised the standard of rebellion, and his vindictive nature avenged itself by releasing Sāhib Khān and proclaiming him as the Sultān of Mālwa. The nobles who had nothing to lose and everything to gain promoted rather than suppressed the revolt. Mahmūd in the extreme moment of his distress escaped from Māndū and encamped at Ujjain where he was joined by some leading men of the city, who soon after left him to his fate. The Sultān asked Bihjat Khān, the governor of Chanderî, to give him an asylum in that fortress, to which the latter replied that " he was the servant of the king who held Māndū." Mahmūd in his embarrassment and desperation knew not where to turn and issued a general summons to the loyal officers of the state, " The first person of rank who joined his standard," says Ferishta, "was Medny Ray, a Rajpoot chief, accompanied by all his family, and a large force of his tribe." Mahmūd collected a vast army with which he marched to meet his brother who had also advanced from Māndū. The two armies met on November 28, 1511, and a severe engagement took place during which Sāhib Khān was completely repulsed with heavy loss and had to flee to the fortress of Māndū. " The fate of the action," says Ferishta, the Muslim historian, " was eventually decided by the gallant conduct of Medny Ray and the Rajpoot infantry who preserved a complete phalanx and with spears and daggers broke the enemy and obliged Sāhib Khān to take refuge in the fort of Māndū, many of his troops being compelled to seek protection in the caves surrounding the hills." Mahmūd made a fruitless attempt to induce Sāhib Khān to come to terms and the latter fled to the neighbouring kingdom of Gujarāt to invoke the help of Sultan Muzaffar.

---

[1] Muslim historians give the following variants of the name :—Medny Ray, Medâni Râi. Malcolm (Central India, I, 38) writes Maderay. The Mirāt-i-Sikāndari says that Mahmūd collected a vast army of the Hindus and conferred upon their leader the title of Medáni Rái in acknowledgment of his prowess. Watson gives the meaning " the Lord of the Battle-field " (Bomb. Gaz., Vol. I, p. 366, n. 2). Sir D. Ross gives the name of the chief as Rāi Chānd Púrbi (An Arabic History of Gujarāt, Edited by Sir D. Ross, Index.).

Mahmūd was now firmly re-established on his throne. The leading nobles of his kingdom had proved faithless and factious. Their attempted revolt had been sternly suppressed with the aid of a Rājput warrior-chief. But the chief enemy was still alive courting favour from the hereditary foe. The Sultān, therefore, gave a new form to his government. A brave soldier, but a capricious and incompetent ruler, he left the entire administration in the hands of Medinî Rāi and retired into blessed seclusion. The new minister gained an undue influence in the king's council and became the real power behind the throne. The Arab, Persian and Abyssinian officials of the court saw the rise of an infidel to power with mingled disgust and apprehension and waited for an opportunity to strike at him. Medinî Rāi, who had now got complete ascendency over the Sultān, persuaded him to remove these recalcitrant nobles either by death or dismissal. The first man who fell a victim to his vaulting ambition was Iqbal Khān who was accused of carrying on a treasonable correspondence with Sāhib Khān and was quickly executed in public. The puppet Sultān at the instigation of his new minister next sent for Bihjat Khān, the Governor of Chanderî and Sikandar Khān of Satwās. Alarmed at the tragic end of Iqbal the former pleaded excuse for non-attendance. Sikandar raised the standard of revolt and was joined by the Rais of Gondwānā. The Sultān sent Mansūr of Bhilsa to reduce him but the commander of the royal forces, finding it impossible to cope with the rebels, asked for reinforcements. Medinî Rāi, whose aim was to discredit the old staff, answered the petition in the king's name to the effect that the appearance of the royal troops alone would be sufficient to deter the enemy from attack. Mansūr Khān was very much annoyed at the tenor and style of the reply and joined Bihjat Khān at Chanderî. The Sultān now mobilised all his forces and sent Medinî Rāi against Sikandar. The minister succeeded in routing the rebels and forcing their leader to return to allegiance. The influence of the minister after this event increased daily and he became the virtual ruler of the state, removing his rivals by death and exile and replacing them by his own followers. Bihjat Khān of Chanderî was irresolute and, perceiving the inordinate ambition and increasing power of Medinî Rāi, was very much distressed. When King Mahmūd marched in person against the insurgent nobles Bihjat sent a letter to Sāhib Khān, who had now taken shelter in Berār, inviting him to accept the crown of Mālwa. He also sent a petition to Sikandar Lodi of Delhi to espouse the cause of his nominee. The petition ran thus—" the infidel Rajput had gained an alarming ascendency over the Muhammadans in Mālwa; and that one Medny Ray, a chief of that tribe, had virtually become master of the country and its resources, having persuaded the king to destroy many of the old and confidential officers of the state, while those who were left, had taken the alarm and fled to different parts of the kingdom...although Sultan Mahmud now regretted having exalted Medny Ray and having placed his reliance on the Rajputs, yet he has so given himself up into that chief's hands that he not only refused to listen to his Muhammadan officers and subjects, but seemed willing, in concert with his Hindu minister, to cut off the few who remained. That as for the laws of the Prophet, and the true worship, they had been wholly abandoned everywhere, and the mosques had been converted into receptacles for the infidels." Complaints in a similar strain were also made to the Sultān of Gujarāt. "He (Medinî Rāi) killed the Musalmān nobles and attendants of the Sultān one by one as he found opportunity, and the infidels commenced to practise idolatry, tyranny and violence as is the way of these accursed wretches. The people of the city and the other towns were in much distress, and were prepared to emigrate and abandon their homes.'' It has already been observed that Sāhib Khān after being defeated by his brother took shelter with Muzaffar of Gujarāṭ. The ruler of Gujarāṭ promised to march against Māndū and equally divide the country of Mālwa between the two rival brothers, and even directed his trusted servant Kaisar Khān to make himself acquainted with the condition of that country. Sāhib Khān, however, imprudenty fell out with the Persian envoy at Muzaffar's Court, and fled away to Berār without taking leave of the Sultān, whereupon the King of Gujarāṭ became estranged from his cause.

The picture of Mālwa as given in the petition to the Sultān of Delhi with all its exaggerations, if any, was certainly not pleasing to the Muslims. It was even feared that Rāi Rāyān, the son of Medinî Rāi, would shortly be proclaimed king of Mālwa. The petition proceeds to say, "If then Your Majesty will condescend to send a force, around which the faithful may rally, Sāhib Khān, the brother of the present king, will enter the country, and public prayers may be read in his name as King of Mālwa in Chandery and in the surrounding districts.''

Mahāfiz Khān, the partisan of Sāhib Khān at the court of Delhi, persuaded Sikandar Lodī to send an army of 12,000 horsemen under Imād-ul-Mulk to assist the rebels. Muzaffar of Gujarāt was also induced about the same time to invade Mālwa. The situation was made all the more complicated by the rebellion of Sikandar Khān for the second time. Medinî Rāi fully appreciated the gravity of the danger, but realised that everything depended upon his courage and prompt action. He directed the governor of Kuhndwa to oppose Sikandar Khān and himself marched against the army of Gujarāṭ which had now reached within a short distance of Māndū. Fortunately for him there was no concerted action on the part of the enemy, and although Sikandar Khān gained a little success after suffering temporary reverses, the Sultān of Gujarāṭ retreated to Ahmedabad.[1] Sāhib Khān in the meantime reached Chanderî and was proclaimed Sultān by Bihjat Khān and Mansūr Khān, supported by the force of Delhi. Sultān Mahmūd was also very much perturbed by the desertion of two sections of his cavalry who now joined the enemy. Medinî Rāi attempted to create dissension between the rebels of Mālwa and the general of the Sultān of Delhi. He sent secret messages to Imād-ul-Mulk, the Delhi commander, instigating him to read prayers and coin money in the name of his own master. Bihjat Khān, on the other hand, refused to surrender the cause of Sāhib Khān and the diplomacy of Medinî Rāī succeeded in separating the interest of the Delhi and Chanderî chieftains. The situation was made easier for the Rājput statesman by the recall of the Delhi forces by Sikandar Lodī who, being unable to send more reinforcements, ordered his general to fall back on the imperial city. At the same time Mahāfiz Khān, who went to invest Māndū, was defeated and killed in an engagement in the neighbourhood of Nalcha. Sāhib Khān and Bihjat Khān now despaired of all help and made overtures for peace which were readily granted by Mahmūd. The Sultān of Mālwa ceded to his brother the forts of Raisin, Bhilsa and Dhamoni and made a substantial grant for his immediate needs. Badauni seems to suggest that Bihjat Khān misappropriated the money and Sāhib Khān, fearing betrayal, fled away to Delhi.

---

[1] The Mirāt-i-Sikandari says that the Sultān was reluctant to harass an enemy who was engaged with rebels at home. The Akbar-nāmā says that Mahmūd sent a letter of remonstrance to Muzaffar, and the Sultān of Gujarāṭ retired. Ferishta, however, distinctly says that the Sultān was defeated and retreated to Ahmedabad. The cause of his retirement was probably due to the interference of Sikandar Lodi whose sincerity and disinterestedness Muzaffar doubted.

Early in 1514 Mahmūd returned to Mālwa with renewed confidence in his minister. The astuteness with which the latter had manipulated the whole situation naturally enhanced his prestige in the eyes of the Sultān and the Rājput chief became the sole dictator of the state. The policy of Hinduisation proceeded in rapid strides and Medinî Rāi set himself to do away with the last remnant of opposition, until the Sultān, in the words of a later historian, evinced a general dislike for Muslims in general. " The very Muslim females," says Ferishta, " who had been educated in the seraglio of Sultān Gheis-ud-Deen, now became mistresses of Medny Ray and the rest of the Rajpoot officers. The guards of the gates were composed entirely of Hindus and the old system of government subverted." The friction between the Rājputs and the malcontents increased as days rolled on and Ghalib Khān, a former governor of Māndū, shut the gates of the fortress and refused admission to the Sultān when one day he returned from hunting. He was, however, seized and executed. Medinî Rāi scenting danger made a clean sweep of the whole body of Muslim officials so that all the offices of the government, except the personal attendants of the Sultān, were filled by his personal followers. Jealous of his too powerful minister, the Sultān now began to suspect his motives, and resolved to disband all his Rājput soldiers. He accordingly sent packets of *pān* (betel) directing the minister to distribute them among his soldiers and dismiss them. The wounded feelings of the Rājputs who had lately proved their steadfast loyalty to the Sultān on fields of battle and defended his person and kingdom with their blood, goaded them to treason. They now proposed to remove Mahmūd from the throne and place the crown on the head of Rāi Rāyān. The crafty minister, however, refused to entertain any such idea and replied, "As to the government of Mālwa, it has long been in my hands; but if I were to usurp the crown, the kings of Gujarāt, of Kandish, and of the Deccan uniting, would very soon reduce Mālwa to their subjection, inspite of every effort on our part." He, therefore, appealed to Mahmūd to reconsider his order. The Sultān, however, insisted that the Muslim women should be set free and the old Muslim officers should be reinstated to their respective offices. Further no Hindu should hold any civil office. Medinî Rāi conceded all these demands from prudential considerations and was even more than before assiduous in gaining the king's good will. But the impudence of one of his followers named Sālivāhana, who refused to set free the Muslim concubines and repeatedly gave offence to the Sultān, brought about his fall. Mahmūd decided to get rid of Medinî Rāi and Sālivāhana by assassination. The former escaped wounded but the latter was killed. All the Rājputs in Māndū flew into arms and attacked the Sultān in his palace. Mahmūd, who was not a coward, fought with his bodyguard with desperate courage and held the rebels at bay, till they retired to the house of their leader and begged him to lead them against the Sultān. Medinî Rāi, however, with remarkable adroitness checked them and sent words to the king in great humility and remorse. 'He was ready, for the good of the state, to lay down his life and that if His Majesty was of opinion that his death was necessary for the promotion of that object he was prepared to submit himself to execution if that be the pleasure of His Majesty." Mahmūd, convinced of Medinî Rāi's loyalty again received him into favour, but the seed of suspicion was sown in the latter's mind and each time he went to see the Sultān, he was well surrounded with a large bodyguard. Habîb Khān, a leading Muslim noble of Mālwa, went to Gujarāt and there recounted before Muzaffar the harrowing tales of misery that had lately fallen on his province. Shortly after, Mahmūd, very much disturbed in mind at the conduct of his minister, slipped out of Māndū, accompanied by his master of the horse, his favourite mistress, and a few followers, to ask for the assistance of the Sultān of Gujarāt.

The appeal of the Sultān of Mālwa for help was readily entertained and Muzaffar marched at the head of a large army to deliver Mālwa from the "infidels" and to restore a brother prince to his legimate heritage. Medinî Rāi left a garrison at Māndū under his son Bhew Rāi (Rai Pithora ?) and himself went to Dhar. Fearing to give battle to so strong an adversary as the Sultān of Gujarāṭ, now that the moral support of Mahmūd was gone, and he was left only with his Rājput followers, Medinî Rāi fell back on Māndū and there, after leaving instructions to hold out and to carry on negotiations with the enemy, went to Chitor to invoke the aid of Rānā Sāṅgā. The Rānā promised to advance as far as Sārangpur, but said that afterwards he would act as circumstances required. Muzaffar invested Māndū and, as was pre-arranged, the besieged evinced the desire to open negotiations. The Sultān suspected treachery but fearing molestation of the females of the harem of Mahmūd, conceded to their request. But when he heard that the Rānā with Medinî Rāi had advanced as far as Sārangpur, he detached a force to keep watch upon the movements of the enemy, and made a strenuous assault on the fort. In or about 1518 the impregnable stronghold was stormed, the ladies performed the " consecrated " *jauhar*, and it is said that nineteen thousand Rajputs fell on that memorable day including the son of the dictator.

The news of the fall of Māndū reached Medinî Rāi when he was in the camp of Rānā Sāṅgā. He was so much overwhelmed with grief that he wanted to put an end to his life. " All my relations and tribesmen are dead, and our wives and children are captured in the hands of the Muhammadans, so what is there to live for." He would have killed himself, had he not been prevented from doing so by the Rānā, who took him away with him and went off to Chitor. After this, in the words of Bābar, he became " Rānā Sāṅgā's great and trusted man." The important places of Chanderî and Gāgraun still remained in the possession of Medinî Rāi. Sultān Mahmūd ever anxious to recover them made an attack against Gāgrāun, and provoked the Rānā to march against him. Mahmūd's hastiness to begin the attack, when his men were weary and the Rājputs were fresh, decided the fate of the battle in favour of the Rājputs, and Mahmūd fell a captive into the hands of the Rānā who, with characteristic chivalry, sent the Sultān to Mālwa.

Subsequently when a quarrel broke out between Rānā Sāṅgā and Bahādur Shāh of Gujarāṭ, Medinî Rāi seems to have rendered much valuable help to his Rājput benefactor. He won over Silhādi on his way to Gujarāṭ and induced him to make common cause with the Rānā.

Bābar mentions in his Memoir that he was also present at the battle of Khanua with 12,000 horse.

After the defeat and death of Rānā Sāṅgā Medinî Rāi retired to his residence at Chanderî. Bābar realising the strategical importance of the fort sent Āraīsh Khān with Shaikh Gūran "to speak to Medini Rao with favour and kindness and promise Shamsabad in exchange for Chandîrî." But the proud Rājput chieftain refused to comply with the request of the conqueror of Hindusthān. "It it not known," says Bābar, "whether Medni Rāo did not trust what was said or whether he was buoyed up by delusion about the strength of the fort." Chanderî was stormed in 1528, and the great chief with all his followers preferred death like many of his compatriots rather than submission.

The character of Medinî Rāi has been painted by certain historians in the blackest colour possible and they have their own justification. He has been branded as ambitious, tyrannical, treacherous, and arrogant. That he was ambitious and also tyrannical to some extent no one can deny. His ambition was to found a Hindu kingdom by creating an atmosphere of delusion under the nominal leadership of a Muslim Sultān. Like Warwick or Somerset he aspired to play the rôle of a king-maker. His overbearing nature revealed itself in the execution of the Muslim nobles, plundering of their houses and confiscation of their property. But it may be argued that they were a political necessity, an act of the state. It has been suggested that these excesses were prompted by a sense of self-preservation. The question was "thy head or my head." Was he treacherous? On the testimony of the Muslim historians he was the first man to join the standard of King Mahmūd while the leading Muslim nobles deserted the king in the hour of his need. His promptitude, courage and diplomacy more than once baffled the intrigues of the disaffected element and brought victory to the king. The noblest trait of his character was his loyalty and devotion to the Sultān. His treatment of Mahmūd was quite honourable. He had the magnanimity to concede even to his master's most extravagant demands, if thereby he could save him from a position of danger. He had profound respect for his master's household. "It is said," says the author of the Mīrāt-i-Sikandari, "that when Mahmud fled to take refuge to Muzaffar, Medāni Rāi made no difference in the expense of Mahmud's harem—provisions and clothes, perfumes and money were supplied as before without any alteration .... once a day Medāni Rāi used to go into darbar and vow and protest that he had done nothing to Mahmud, which ought to offend him and drive him from his country, and he would say 'Write and ask him to take care of his country and appoint another wazir, for I am willing to be his slipper-bearer.' Affairs went on as before, and as regards the women, the eunuchs attended to them just as in the days of Mahmud."

The impolitic conduct of some of his followers, however, brought about the downfall of Medinî Rāi. A careful and diplomatic consideration would have rallied round him a group of Muslims who had certainly no love for the disloyal nobles. There was always a party who stood by the king and they would have proved a great bulwark against any outbreak within or invasion from without. The keeping of Muslim concubines and scant regard shown for Islam were made pretexts for war by the Sultāns of Delhi and Gujarāṭ. Respect for women and religion is the most vital factor in Indian life. And this certain followers of Medinî Rāi failed to appreciate and thereby hastened the downfall of their leader.[1]

---

[1] In preparing this article the writer has drawn largely on Brigg's "*Rise of the Muhammadan Power*" and Bayley's "*Local Dynastics of Gujarat.*" He also acknowledges his debt to *Babar's Memoirs*, the *Akbar-nāmā*, the *Muntakhib-ut-Twarikh*, and other standard works on the subject.

IDOL-WORSHIP IN PRE-ISLAMIC ARABIA

By M. L. RoyChaudhury, M.A., B.L.

DURING the time of Bard, the fifth in descent from Adam, there lived five very pious men who all died in one month. Their services to their fellowmen were too many to be forgotten by them. They did all that was possible for them to commemorate those saints. One amongst them, Kable by name, proposed that if the people so liked, he could make fine statues of those departed for their convenience. On being requested by them he built five very beautiful statues of the honoured dead In course of time, the people from different parts of the country began to come to have a sight of the statues and pay respects to them. Naturally as time wore on, many a gossip gathered round the saints and their statues. At last the people forgot the saints and began to adore their statues. Soon afterwards, adoration changed into worship. They ultimately became the five gods, famous in Pre-Islamic Arabia: Wadd, So-ah, Ya-Gus, Ya-uk and Nasr.

Thus began idol-worship in Arabia. The cult of idol-worship gradually took a very wide form with its centre at Kaba. By the time of Noah, people entirely forgot about God and Noah tried his best to correct them. But he could not. He prayed to God for their punishment for they had forgotten God ; and then came the Flood sweeping away their favourite gods and the five statues. The statues were carried to the shores of Jidda and were covered with sands.

[1] *Mythical Origin* :

Adam
Sis
Anu-no
Katian
Mahl-Ail
BARD

Ibrahim's (Abraham) was the golden age, and so was Ismail's in Arabia. The descendants of Ibrahim became weak and began a civil war amongst themselves. The weaker side was turned out of Mecca. While going out, they took with them some stones of Mecca as a mark of respect for the city which they loved so much, and installed them in their new homes. Gradually respect changed into worship of the stones of Kaba outside Mecca. This was in the house of Ibrahim.

One of the priests of Mecca named Amar bin Khijai fell ill and was advised to go to a pond at Balk in Sham for a bath. He saw the Sham people worshipping gods for rain and victory. Amar got from them a god Hubal and posted him at Kaba.

According to a famous book, *Bal-u-gul Erab-fi-Ahwal lil Arab*, priest Amar bin Khijai was instructed by a 'Jinn' to go to Jidda where he would find five gods sunk under sands. He went there and discovered the ancient statues of Wadd, So-ah, Yagus, Ya-uk and Nasr—which had been deposited there by the Flood of Noah. He brought them to Mecca and people accepted them as gods. Auf bin Azrah was the first to accept them as gods and was rewarded by Amar with the idol of Wadd to be worshipped at Rumat-ul-Zandl. Therefrom idol-cult got current in Arabia so much so that every tribe developed its own god and deity and so did every city and every family, sometimes even individuals had their distinctive gods. When Muhammad came to Mecca, in the house of Kaba alone, there were 360 gods.

Here are the names and descriptions of some ot the more important gods worshipped by the heathen Arabs.

Wadd: This god was worshipped before the age of Noah and was possibly the first in the Arabian pantheon. It was picked up by Amar bin Khijai from the shores of Jidda and was placed by Auf bin Arzah in the field of Wadi ul Quara in Rumut ul Zindl. We have a reference to it in the *Quran* in Sura, lxxi, 23.[1] He was worshipped by Bani Kalb. The statue was a tall one, clad up to the waist and wrapped in sheet all over; a sword hung from the neck; a bow in a shooting position was attached to him with a bag of arrows in front. On the top was a war flag flying. This statue was found in the oasis of Duma in North Arabia.

---

[1] وَقَالُوا لَا تَذَدُنَّ اَلِهَتَكُمْ وَلَا تَذَدُنَّ وَدًّا وَّلَاسُوَاعًا ○ وَلَايَغُوثَ وَلَايَعُوقَ وَنَشْرًا

So-ah: This was worshipped prior to Noah, Sura lxxl, 20.[1] Its temple was in the land of Hudail. The periest was Bani Lahyan Mafa. Hamdan and Mazmaj tribes specially worshipped this god.

Yagus: It was one of the pre-Noah gods, worshipped in the land of Yamen by Mazmaj and Jarash, the chief of Bani Murad Sura lxxi, 23.[2] The statue was built of lead and zinc. The statue was worshipped on the back of a camel and the animal was allowed to take its own direction. The god was then worshipped on the very spot where the animal chanced to stop. They considered the house where the camel stopped as specially favoured by god.

Ya-yuk: This was also a pre-Noah god and worshipped by the people of Yamen and Hamdan. The sanctuary was in a village called Khawan in the province of Senai, Sura lxxi, 23.[3]

Nasr: This god was of the same rank as the last four belonging to the pre-Noah age. It was worshipped by Balk and Bani Hamiar looked upon it as their chief god. Nasr means a vulture and vulture worship was very common in the Semitic lands of old, Sura lxxi, 23.[4]

Lat, Mauet and Uzza: They are the three daughters of God. Lat was worshipped in Taif, a town to the east of Mecca, specially by the tribe of Sahif. Her statue was a square stone of red and black placed in Taif just in the same place where stands at present the left minar of the mosque of Taif. The Quraish had also a temple in honour of Lat. The statue was set to fire and destroyed by Mogair bin Sababt.

Manat: Her sanctuary was at Farid between Mecca and Medina near the sea. All Arabs worshipped her, specially Aus and Kajraj. They sacrificed animals to her, and her worship was solemnised with great *éclat*. The image of this goddess was destroyed by Ali on the 8th Hijri.

Uzza: She was placed by Zahim bin Rasid in Makula Samia at about 20,000 steps from Zaitul Araque. A temple was built in her honour. She was the chief god of Quraish. Arabs often swore in the names of Manat, Lat and Uzza. A village named Wadi-i-Hiraj was dedicated to her worship. She had a sacrificial stand built in front named 'Gab Gab.' The temple compound had an enclosure. Some other tribes like Sakif, Aus and Kajraj worshipped her.

Hubal: This was one of the principal gods of Kaba, if not the most important. The God had a human form. The statue was made of blood-red stone. Its right hand was broken. The Quraish built the hand with pure gold. The peculiarity of Hubal was that it could forecast future events by means of divining arrows kept near it. Two other deities were kept near Hubal in Mecca—Isaf and Naila.[1] Some scholars wrongly identify Hubal with Allah. The statue was burnt on the day of the conquest of Mecca.[2]

---

[1] *Vide ante.*

[2] *Vide ante.*

[3] *Vide ante.*

[4] Wadd was worshipped in the form of a man; Soah as a woman; Yayuk a lion, Yang a horse, Nasr an eagle or vulture. Md. Ali's *Quaran*, p. 1121, sec. 2577.

Sad: The god of fortune, Sad, had its seat not far from Jidda. It was placed there by the children of Kannat. A tall stone was the emblem of this god—it being called the Rock of Sad.

Zul Khalesa: This god had its sanctuary at a distance of 25,000 camel-steps from Mecca on the road to Medina. The temple was built of white stone ; the statue had a crown on the head. Hashan, Aus, and Bhalia tribes worshipped this deity. Zorair destroyed the deity by setting fire to it.

Zul Kaffain: It had two hands and was worshipped by the tribe of Aus. After their acceptance of Islam they destroyed the statue by fire.

Nahu. This god was worshipped by Mojina tribe. The priests of Nahu were held in great esteem. Khijai destroyed the statue when he turned Mahomedan.

Da War: This god, always represented as "wide-awake," was very widely worshipped by men and women. Its sanctity is testified by the way in which the poets referred to it in Moahka.[3] The great poet, Imra-ul-Kayas, has made mention of Da War in more places than one. The form of its worship consisted in parading the god in procession and festivities.

Um-Yanus: The tribe of Khulam generally worshipped this god. Peasants usually dedicated a part of their firstling of the flock and harvests to this deity.

Allah: In pre-Islamic Arabic poetry, Allah is represented as a great deity. The heathen Arabs regarded Allah as the Supreme Being. Men turned to Allah in times of distress. He was recognised by them as their creator and giver of rains (*Quran*, XXIX, 61 H)[4] Allah has sometimes been identified with Hubal. There are also references in pre-Islamic poetry to Allah as the head of the pantheon of gods by the heathen Arabs. The three Goddesses Lat, Manat and Uzza are believed to be his daughters.

---

[1] Sale's *Perliminary Discourse*, sec. 1.

[2] Muhammad Ali's *Quaran*, p. 1121, note 2577.

[3] Moahka is a poem hung up at the gate of Kaba.

[4] وَ لَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمٰوٰتِ وَ الارضَ وَ سَخَّرَ
الشَّمْسَ وَ الْقَمَرَ لَيَقُوْلُنَّ اللّٰهُ ○

Besides these important gods there were many minor gods and idols worshipped by the heathen Arabs. As has already been pointed out, every Arab family had its presiding deity and in every work they used to take blessings from some god or other. When going out or coming in, the first duty of the Arab was to make obeisance to the family deity and to touch its feet was looked upon, as a great merit. Family gods were generally feminine.

Different kinds of Gods and Deities.

Gods with Statues: The statues were made after human beings out of stone, wood or metal. Their bodies were different in shape and size. Some idols were of animal shape, some combined the form of man and beast; sometimes it was an imaginary form of an angel.

Gods without Statues: They were made of stone cut beautifully or of ordinary plain stone of beautiful colour.

It was sometimes a custom with them to take four stones while going out on a journey. If stone was not avilable, a mound of sand was built and the camel's milk was poured on it. This made it look like a stone and the mound was worshipped.[1]

Tree Gods: Tall trees were sometimes worshipped. Goddess Uzza was worshipped in the form of three trees.[2] The Najran tribe celebrated annual festivals below their sacred tree. On the day of the fair, beautiful cloths and ornaments were placed on it. This tree lost all glory when it was uprooted by storm. Palm trees were generally looked upon as sacred in Arabia.

As mentioned already almost every tribe had at least one god, if not more, as specially sacred. The prosperity of the devotees depended on the competence of the god. If a tribe or family or an individual was prosperous, the prosperity was supposed to have been due to the blessings of the deity. So often there were wars regarding possession of gods as found in ancient Egypt, Babylonia and Assyria. Without least hesitation the people caught hold of deities from different places and perforce placed them in their own pantheons. On the other hand, if a man would not get his desired object even by worship of his deity, he would impeach his god for the nonfulfilment of his desires. A divinity pervaded each stone, tree or idol they worshipped and each attendant angel or Jinn was ever ready to help the devotee and punish the recalcitrant.

---

[1] أصنام العرب

[2] The same god may have had different forms in different parts of the country.

The Invisible 'Jinns' : They were no gods but objects of fear, mischievous or even destructive. But if they so wished, the 'Jinns' might sometimes prove friendly. They were shadowy invisible things but could assume forms at will, of lizards, snakes, scorpions.

Demons: Pre-Islamic Arabs were extremely afraid of demons. Demons had distinct names. The most dangerous were Ghuls, female demons. Demon-worship was not a cult, and demons were worshipped not for favour but for not doing any harm. Specially in times of building new houses, the demons were propitiated lest they would spoil their work.

Soul: The seat of soul was the heart and they firmly believed in the soul. When the soul moved upwards, death was near. To the dead soul they made material offerings.

Directions for worship:

(1) Bow down head, fall prostrate and pray.
(2) Walk round the image.
(3) Kiss a part of the image or the temple.
(4) Offer sacrifices in some form.
(5) Distribute alms in the name of the deity.
(6) Never turn your back to the deity.
(7) Priests employed—male and female.
(8) Both men and women could offer worship but not a woman during her monthly courses.
(9) Kindle fire in honour of the deity in but a few instances.
(10) Worship the star.

Offerings and Sacrifices: Generally worshippers offered to the deity something material. Offerings of butter, milk and other delicacies were common. To tree-deities, ornaments and valuable dresses were offered. Wine was often poured on the image, stone or tree, but most often animals were sacrificed. The blood of the victim was poured over the idol or smeared upon it as an act of merit. The god as a reward for the drink-offering was expected to grant special favour to the worshipper.

An Arab sacrifice in 401 A.D. One white camel was brought to the famous temple of Uzza before sunrise. The devotees marched three times round the spot chanting a hymn. Then the chieftain—a priest—struck a blow at the victim ; blood come out and the priest drank a part. Thereupon the crowd rushed forward and devoured the animal, raw and half-flayed—bones and entrails and all before the sunrise.[1] Even now, the Aiswas group of Algerian Muhammadans perform a kind of religious rite in which they devour a raw he-goat, skin and hair.[2]

In other instances the Arabs like the ancient Hebrews allowed the blood of the victim to flow away " giving the element of life to the deity " or else applied directly to the idol. The flesh of the sacrificed animal was sometimes given to birds. The list of the animals acceptable to gods included camels, sheep and goats. The number of animals thus sacrificed was often large.

There are instances when the people of Dama annually sacrificed a boy and buried him under an altar which would serve also as an idol.

Infanticide due to poverty or belief in religious practices was common (Sura xviii, 31).

The firstling of their flock or herd was often given to gods in the manner of the Hebrews. Sometimes after the birth of the child, his head was shaved; the hair was given to a god together with an animal as a substitute for the child. A portion of agricultural produce was frequently reserved for the family deity.

Animals were often set at liberty either in fulfilment of a vow or in expression of gratitude to the deity for the increase of the flock. The animal freed was sacrosanct and bore a distinct mark on its body.

Temples : Temples were very rare except in the extreme north. The heathen temple was not very high nor was it a very imposing edifice. Even the Kaba—the greatest of their shrines—was rather a small house built of wood obtained from a stranded ship. The most sacred duty of the heathen Arabs consisted in going to the house of Kaba, that is, performing Hajj. The Kaba gained its fame in the desert of Arabia for its being adjacent to the great well Jam Jam. It was believed by the people that Adam met Eve at the famous hill Arafat outside Mecca, and the Hajj consisted in a procession from the hill of Arafat to the hillock of Mina, where the sacrifice of the animal would be completed. Originally amongst the heathen Arabs, their pilgrimage had little or nothing to do with Mecca and Kaba. Kaba became prominent in the latter part of the 5th century and by the time Muhammad was born Kaba[1] and Mecca were the chief centres of the heathens and the procession between Arafat and Mina was merely a subsidiary part of the religious ceremony.

---

[1] Migne lxxi, 612 ff.

[2] *Encyclopædia of Religion*, Vol. I, p. 665, footnote §.

[3] Mahammad Ali's *Quaran*, p. 567, note 425

وَلَا تَقْتُلُوْا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ ○

In other parts of Arabia there were very unassuming mosques or Mashjids ; the word 'Mashjid' was possibly derived from Aramaic 'Masgeda,' a place of worship. The sanctuary in which the idol stood was usually not enclosed with walls but marked off by means of boundary stones. But inspite of their humble appearance the Mashjid was always looked upon with utmost veneration.

Priests: They were called 'Kahin' ; it is possibly Aramaic in origin. The institution of priesthood was as old as their religion in Arabia. There were priests both male and female. Priests were highly honoured and had great dignity. The dignity was generally hereditary. We do not know if there were any hierarchy of priests. They generally wore the costume of very primitive ages consisting of skin. Ibn-ul Kalbi[2] in his famous book *Kitab-ul-Asnam* gives the names of gods along with those of the priests associated with them.

People believed that the priests were especially favoured by the deity. To priests were supposed to have been revealed the secrets of gods of which they were the repositories but were not the dispensers. Belief in soothsayers and magicians was common; though not always priests, they were always revered by the people.

Circumcision which was universal amongst the heathen Arabs was a religious practice and done through the priests whenever available.

The ancient Arabs believed in augurs. Some birds and animals specially foretold luck. When an animal crossed a man's path, it gave a meaning according to the direction from which it came and in which it went. The meaning of such omens was made out by the priests.

Bhagalpur College, Bhagalpur.

---

[1] Abraham and Ismail built Kaba. Ibn Khaladdin has refuted the myth associated with Kaba.

[2] The real name of the author is Hasan bin Muhammad Kalbi. Possibly hisis the earliest known book in Arabic mythology written as early as 820 A.D.

THE DEATHLESS FOUR[1]

By Sir Devaprasad Sarvadhikary, Kt., LL.D.

The Warden of the Seven Seas,
Guardian against storms and squalls and fogs and shoals,
Dauntless, ever-awake and ever-ready.
Where lies it now, with its Deathless Four ?

Less than half a minute, in all Eternity,
Sufficed to send down the fathomless deep,
The best of men.
Greatest of heroes in bloodless strifes,
That ever made light of danger and toil,
In keeping the Warning Light alive, in ceaseles stream,
Ever-awake and ever-ready,
To guard ocean leviathans in their peaceable course.

Fifty thousand tons of steel and wood
With loads of undisturbed balm of sleep
Bore down upon their Guardian Angel,
And sent down their Protector to its doom,
And rode on to destination and duty,
With half-mast flag,—in sorrow.

Yet such another had itself been crashed
When pitiless iceberg cut it in twain,
And bombs and signals and beams, and thousand others of science-device,—

---

[1] On the 15th of May, 1934, in a dense fog the huge North American liner, *Olympic*, crashed into the light ship *Nantucket* and cut it in twain. Of eleven of the crew seven succeeded in extricating themselves and were rescued by the boats of the *Olympic*. Four of the crew, however, who were in the hold could not escape. Three of those who were rescued subsequently died.

Saved not the *Titanic* nor the *Nantucket*,
Giant and dwarf alike succumbed
As *Mahakal's* fateful call was tolled.
Knell for the brave and think of the true,
In silent thanks bow down your head
That you were not of the Four,
And slept well in your berth of ease
And testified to Olympic calm.

Alack and alas, how the silent Guardian fared,
While the Guarded, bore it down in its ruthless course.
Where were ye gods that protect the brave
Who risk their lives for others ?

THE THREE PAHARIA TRIBES OF THE RAJMAHAL HILLS

By PRAPHULLACHANDRA BISWAS, M.SC.

The Mal-Paharias, Sauria-Paharias and the Kumarbhag-Paharias are the three most interesting hillmen tribes of the Rajmahal, which extends from the bank of the Ganges at Segrigalli, in latitude 25° 15′ North and longitude 87° 3′ East to the Brahmani river and the boundary of Birbhum district. The Census report fails to distinguish between the three groups omitting the last altogether which has also curiously enough eluded the eyes of the recent controversialist in "*Current Science*." [1] The District Gazetteer of Santal Parganas speak of the Kumarbhag but only as a sub-tribe of the Sauria-Paharias, but Dalton[2] pointed out long ago that " the Paharias are divided into three tribes, Maler (Sauria), Mal and Kumar." In the course of the field work last year in the Godda-Pakur border area the three hillmen groups clearly came out to me as distinct tribal entities.

Linguistically the Malto language of the Saurias, classed as an intermediate group, forms an archaic northern extension of the Dravidian family, and marks these people out from their Austro-Asiatic-speaking Santal neighbours. Ethnically they are still more important in the light of the recent thorough classification of Prof. von Eickstedt.[3] He has found in India the most primitive strain as the Veddoid race divided into two groups, the Gondidae and the Malidae. This is sharply distinguished from the Melanid race of which there is a northern and a southern branch. Thus the Santals are classed as the northern Melanids and the Saurias as the Malid subtype of the Veddoid race considerably influenced by the former.

Thus from the ethnic standpoint these tribes are the northernmost survivals of a type reckoned to be one of the most primitive, *e.g.*, the Veddas of Ceylon. Linguistically also their Dravidian language shows how conservative they have been though surrounded by Aryan and Austric-speaking tribes.

Perhaps nothing brings out so fully the primitive character of the Saurias and the Kumarbhags as the complete absence of the clan organisation amongst them fully corroborated by their kinship terminologies. On the other hand the Mal-Paharias have a distinct clan organisation though their recent investigator Mr. S. Sarkar, perhaps failing to distinguish the Kumarbhags from the Saurias, stated that the Mal-Paharias living in the border areas have no such system. It is also hard to believe that the Mal-Paharias derived their clan organisation from the Hindus for in Kataldihi village 15 miles from Katikund which itself is 17 miles from Dumka and thus far from the madding haunts of modern civilization, the Mal-Paharias examined by me showed a division into at least 14 clans. Amongst the Saurias as well as amongst the Kumarbhags there is a tendency to group together in the same terminology, related either through the father or through the mother. Thus the mother and the mother's brother's wife are given the same name "Aiya," so also mother's mother and the father's mother are given the same term "Bediyo." There is also often a tendency to class the different generations or the different sexes together. Thus "Bediyo" is applied equally to the mother's brother, elder brother, father's mother and mother's mother. This is obviously characteristic of a system without clan organisation, the Hawaian as Lowie calls it. Clan exogamy brings with it a clear demarcation of the father's and mother's line and also of the different generations—the Dakotan or rather the Tamil system as it may be called. There is, however, the anomalous feature of cross-cousin marriage existing side by side with their non-exogamous grouping and warranted by their kinship terminology which makes the terms for the father's sister's child and the mother's brother's child to be same as of the wife—" Oro."

---

[1] *Current Science*, August, 1933; *Man in India*, 1933, Vol. 13, Nos. 2 and 3, p. 150.

[2] Dalton, *Ethnology of Bengal*, p. 270.

[3] *Rassenkunde und Rassengeschichte der Menschhiet* (Stadtgart; 1933), p. 184.

This they might have obtained along with their language from the Dravidian with whom the cross-cousin marriage is associated.

As distinguishing traits amongst the three groups, the following may be mentioned:

The more primitive Saurias bury their dead but the Kumarbhags and Mal-Paharias have taken to cremation. The marriage customs of the Kumarbhags are more akin to those of their neighbours, the Saurias but in birth-rites they differ from them. The Saurias still eat beef but the other two abstain from it. The Kumarbhags possess a set of kinship terminology quite distinct from those of the Saurias. Physically they resemble the Saurias. In social customs they have adopted only some rites of the Mal-Paharias. Thus we can speak of the Saurias as more primitive with greater Dravidian culture trait and the Mal-Paharias as more Hinduised and the Kumarbhag Paharias as being intermediate and perhaps with less Dravidian influence.

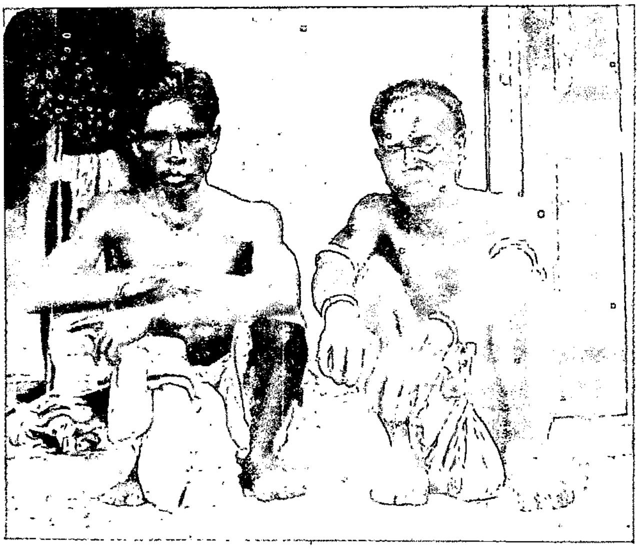
Thus a comparison of the cultural and physical traits of these northern outliers of a Dravidian-speaking people though of Veddoid race might throw considerable light on the non-Melanid, non-Austric, pre-Dravidian culture phase in India.

Calcutta.

Top : A Sauria Paharia (male)

Left : Two Sauria women

Right : A Mal Paharia woman



Left : A Mal Paharia (male)
Right : A Kumarbhag Paharia (male)

A Sauria Village at Sundar-Pahari Bungalow over hill top

ALMA MATER JENA

By HERBERT GÜNTHER.

There are university towns in which one sees few outward evidences of student life, but the students set an unmistakable stamp on Jena, the charming old city in the valley of Saale, in the Thuringian Forest. The university was founded by the Elector John Frederick the Magnanimous in 1558, and could thus celebrate its 357th anniversary this year. The statue of the Elector stands in the middle of the Market Place, which is half filled with tables and chairs from the first warm day in spring until cold weather comes, and here one sees the students, in their varicoloured caps and bands, drinking beer and eating the small grilled sausages for which Thuringia in general is noted. On the days when this or that student organisation celebrates an anniversary, one sees also the "Old Boys" or "Old Grads," who have left their businesses and professions to spend a day with their young corps brothers.

Jena looks back on a rich history, full of the names of noted men. In the "Gasthof zum Schwarzen Bären" Luther, under the name "Junker Jörg" came together in 1522 with the Swiss students, in 1524 he had his disputation in the same place with the iconoclast Karlstadt, and over 450 years later Bismarck stopped in the same house.

The university, which developed from a Lutheran academy and was long known as "a fortress of genuine Lutheranism," experienced its first flourishing period under Goethe's leadership, when Schiller began his work as professor with his lecture on "How and why one studies universal history," and Fichte, Schelling and Hegel belonged to the faculty. A second flowering followed, when the Schlegel brothers, Humboldt, Jean Paul, Tieck, Novalis and Brentano made Jena the chief seat of older romanticism, surpassing even Heidelberg.

Many places in the town still recall these great names. On the Fürstengraben, Jena's most beautiful street, near the Botanical Garden, stands the ivy-mantled house of the Bookseller Frommann, in which Goethe made the acquaintance of the charming Minchen Herzlieb, the Ottilie of his "Elective Affinities." In the Schiller Gässchen is the house in which Schiller wrote his "Wallenstein," and in the garden is the stone table at which he and Goethe so often sat together. Schiller's wedding took place quietly in the Schiller Church, and on a walk through the meadows of the Saale valley, not far away, Goethe wrote the "Erlkönig."

Jena, first mentioned in contemporary documents in 850, received its city charter in 1230. It still contains a number of mediaeval buildings, such as the Johannistor (city gate) with its "Käsekorb," literally cheese basket, a bow-window in which common scolds were exposed, and the Pulverturm (powder tower). More striking testimony is given to past days of greatness, however, by the many small name-plates on the houses, or by the graves from classic days in the Old Cemetery. Northward from the "Napolean stone" on the Windknollen one has the best view of the battlefield of 1806, the prelude to the crushing of Prussia by the Corsican. Only nine years later, in 1815, the German Burschenschaft was founded in the " Gasthaus zur Tanne," the Duke of Weimar was the first prince to grant it a constitution, and the Jena professors worked out its details.

Natural science and technique brought the university its third triumph. Three well known names in particular are connected with that era—Ernst Haeckel, creator of the Phyletic Museum for the study of the development of man, for almost 60 years professor at the university and occupant of Villa Medusa, now maintained as a museum; Carl Zeiss, at first mechanic and then founder of the world-renowned optical works; and Ernst Abbe, Zeiss's ingenious assistant, who refused an opportunity to earn millions in order to establish in 1889 the Carl Zeiss Foundation, and thus became a benefactor of the city and its university.

Two men who did much to make Jena a favourite university for foreign students were Eucken, the Nobel prize-winner, and Rein, the pedagogue. Rein established regular courses for foreigners, and the Rudolf Eucken House, presided over by the philosopher's widow, is still their gathering place.

In addition to its main building, the university of Jena possesses institutes for commercial law, the law of associations and corporations, sociology, economics, medical history, pedagogy, social anthropology, agriculture, and a great number of special institutes for agrarian research. In addition to the modern clinics, mainly of recent construction, special mention should be made of the many institutes for natural science equipped in most up-to-date manner, chiefly with funds from the Zeiss Foundation.

A splendid Student Home exists, with all comforts, and from it one has a fine view of the surrounding hills. Noted places lie in the neighbourhood of Jena. It is a short trip to Weimar, and Leipzig and Halle are only an hour away by train. The three elevated Dornburg palaces, with memories of Goethe, represent a combination of natural and artistic beauty. The Naumburg Cathedral contains the finest works of mediaeval German plastic art. Klopstock, Fichte, Ranke and Nietzsche attended the nearby Schulpforta. It is but a short tramp to the ancient Rudelsburg and Saalleck castles.

Unusual opportunities present themselves for all kinds of sport. There are swimming and boating on the Saale, tennis, a new university gymnasium, and, of course, splendid foot tours in the wooded hills around the old town. And in winter the students have the ski home of the university in Gehlberg, in the Thuringian Forest.

" In Jena lebt sich's bene " (life is pleasant in Jena) says an old student song, and it is true.

Jena, Germany.

SYSTEMS OF SICKNESS INSURANCE

By BENOYKUMAR SARKAR

In regard to the organization of sickness insurance we have to note the distinction between voluntary and compulsory systems. To go into details about the organization, it is necessary to observe that the compulsory system itself comprises various types. That is, even in countries which compel certain classes of persons to insure not all compel to insure with certain specified societies or funds. Indeed, it is quite possible that the persons compelled to insure are free to choose any societies they like for their assurance.

Organizational Compulsion in Germany.

In Germany the compulsion is very strict. There is no freedom of choice on the part of the persons seeking insurance. The workingmen and clerks are organized in trade unions according to occupation or profession. Sickness insurance funds (*Krankenkassen*) have to be sought by the men and women from among their own unions. They are not permitted to go beyond their professional associations, gilds, unions or factories in search of insurance societies. This "organizational compulsion" was absolute until 1923 when for the first time the law brought into being a small number of supplementary funds (*Ersatzkassen*).

The sickness insurance societies or funds of Germany at dates 1914 and 1926 are indicated in the following table:

	Denomination.	1914.	1926.
1.	Local	2,788	2,165
2.	Provincial	595	432
3.	Factory or Business Company	5,524	4,2 3
4.	Gild	947	804
5.	Mining (*Knappschaft*)	146	19
6.	Supplementary	67	56
	Total ...	10 067	7,679

There were 10,067 *Krankenkassen* of all denominations in 1914 and 7.679 in 1926. The diminution in number is due to "rationalization" which has involved the abolition of overlapping, duplication, etc., and the introduction of administrative economy.

Russian Compulsion Territorial.

The German principle of "organizational compulsion" in regard to sickness societies on the basis of occupational unions is followed in

Austria and Czechoslovakia. In Russia also the organizational compulsion in regard to the funds is absolute and strict. But there the basis of work is not the occupational union. Persons are compelled to insure with societies according to districts or territorial jurisdictions, no matter what be their professions or occupations. The law compels them to insure with one or other society within certain geographical areas, according to their domicile. The Russian system is to be found in Poland and Jugoslavia also.

British System Restrictive.

The almost exact antipodes of the German (Russian) system is furnished by Great Britain, where although certain classes of persons are compelled to insure, there exists no "organizational compulsion," *i.e.*, no compulsion to insure with certain funds or societies. The benefit societies are "free," *i.e.*, the persons are at liberty to select any funds they like for their insurance.

The British system is however "restrictive" to a certain extent in so far as it admits the principle of "recognized" funds. The funds or societies have got to be approved by the Government in order that they may be entitled to insure the persons who by law are compelled to insure. On the recognised or approved list are to be found (1) trade union funds, (2) mutual assurance companies, (3) funds established by ordinary assurance companies, provided these funds are not run on profit-making basis and are subject to the exclusive influence of the persons seeking insurance.

It is to be observed that even in Great Britain the law can compel persons to insure with certain funds, for instance, with postal savings banks, in case the voluntary method has not been availed of. Not more than 2 per cent. of the persons compelled to insure may be described as belonging to this "organizational compulsion" in regard to funds.

Both Compulsion and Freedom.

Between the two poles of extreme compulsion and extreme freedom lie certain countries in which freedom is the foundation but is supplemented by compulsion. The compulsion is enforced when freedom has not been availed of. Countries like Norway, Portugal and Hungary belong to this category. The problem of compulsion *versus* freedom is essentially a problem of doses of one or the other. The three different categories may be envisaged in the following analysis:—

Country.	Compulsion in regard to Funds.	Freedom in regard to Funds.
Germany	Fundamental	Very little
Russia	Absolute	*Nil*
Great Britain	Very little	Fundamental
Norway	Provided freedom is not availed of.	Principle

German Sailors' Funds.

In regard to sailors there are certain special features so far as the organization of insurance is concerned. The *Seekasse* (Sea fund or sailors' fund) is the name of the general institution. It comprises (1) invalidity and (2) old age, widowhood and orphanage interests. Then there is the *Seeberufsgenossenschaft* (Seamen's co-operative society). With these two institutions is intimately connected the sailors' sick fund (*Seekrankenkasse*), which, however, is a special organ and is separately administered.

The co-operative society is an exclusive employers' association. The *Seekasse* is half employer and half employee in constitution. But on the sick fund the sailors command three-fifths of the votes, leaving the rest to the employers.

Attempts at Administrative Unification.

Organizationally speaking, an item of importance refers to the law which ordains that it is only with the approva of *Betriebsrat* (works-council) that sick funds can be established under the auspices of factories or other enterprises.

At the present moment there are five or rather six different branches of social assurance independent of one another from the standpoint of organization and administration, namely, (1) sickness, (2) accident, (3) invalidity, (4) employees (*Angestellten*), (5) miners (*Knappschaften*); and (6) unemployment. For some long time, in reality almost since the beginning of social assurance legislation, there has been going on an agitation in favour of concentrating all these branches under one system and bringing about a uniformity in regard to legal procedure and administrative technique. Not much progress has however been realized up till now in the direction of consolidation. Only one or two items are worth mentioning. First, the law of 1923 has rendered the establishment of new sick funds very difficult. Secondly, one and the same juridical organization has been established for the two branches, invalidity and employees.

The demand for reforms in this direction is incessant and is for the present embodied in the proposals of the two institutions, General German Trade Union Congress and the General Union of the German Sick Funds. In 1928 both these bodies formulated the plan, first, of concentration in sick funds, secondly, of consolidation of all the different branches of social assurance. The plan treats the sick funds as the nuclei and as the foundation of the entire system. According to this new plan there would remain only two branches functioning independently of and separately from each other: (1) social assurance proper, *i. e.*, the first five branches of the present regime, and (2) unemployment insurance.

It is in the same direction of unification that the labour ministry has been thinking when it has since 1927 been elaborating the plan of abolishing the handicraftsmen's co-operative societies as independent insurance societies and transferring their accident questions as those of other such enterprises to the common provincial insurance authorities.

Employees separate from Workingmen.

These unifying, centralizing or consolidating tendencies in the social assurance organization of Germany should not be made too much of because the exactly opposite tendencies are no less strong. The "employees," for instance, have long been seeking separation from the workingmen, and their agitation has indeed already led to the establishment of the *Reichsanstalt fuer Angestelltenversicherung* (Imperial Institution for Employee Insurance). This partition of classes has been followed by another partition, namely, that of branches of insurance. Thus the attempts that were made in post-war years to amalgamate the insurance interests of the employees with invalidity insurance have proved abortive and to-day the two are administered independently of each other. By the law of 1927 the employees are empowered whenever they will to establish special sick funds of their own separate from those of the workingmen. The sick funds of the miners' associations also are divided into two compartments, one for the employees, and the other for the workingmen. Altogether, the partition tendencies that are embodied in the Austrian legislation of 1926-27 appear to be more and more prominent in the sentiments as well as in the regulations of Germany.

The forces against unification are at work in other items as well. For instance, in the interest of centralization there were attempts made to establish uniformity among sick funds on territorial basis, *i.e.*, according to districts or local jurisdictions. But this principle has not been able to win universal recognition. The interests of "special institutions" are still too strong to be ignored. The gilds of professional unions have succeeded in maintaining their independence. They have further obtained the privilege of being able to organize the sick-funds of different gilds in a locality in a combined manner. In 1924 there were 947 sick funds with 391,000 assured. But in 1926 the number of assured rose to 464,000 although that of the funds went down to 804 on account of rationalization.

The Insured as Administrators.

The internal administration of the funds or societies is regulated by the ideal of self-government. The ideal has been realized in practice also and is very prominently embodied not only in sickness but in accident as well. The agitation is at present directed towards the appointment of higher officials by the insured as well as the fixing of contributions and benefit rates by themselves. The authority of the Government or of Governmental corporations in special assurance questions has been gradually giving place to that of the members of the funds, *i.e.*, either the insured (workingmen and employees) or the insured and the employees. Self-determination is the atmosphere in which the organization has been advancing during the last few years.

For a long time the insured commanded votes to the extent of 50 per cent. in the administration of the mining assurance societies (*Knappschaften*). But recently they have been granted the voting strength of 60 per cent. The same proportion of votes, namely, 60 per cent. is now being enjoyed by the insured in the administration of sailors' sick-funds also. This predominance of the insured, *i.e.*, workingmen and employees in sick and other funds is being justified on the ground, that the contributions paid by the employers are really parts of wages and salaries and not doles or charities.

In 1928 it has been proposed at the Congress of General German Trade Union Associations that the representatives on the insurance funds are to be elected not individually by the insured and the employers but through their respective unions. The name of such unions is legion.

Centralization in France.

In France the tendency to centralize the entire organization is very prominent. Down to 1927 the administration was diverse according as insurance institutions were governmental or private. This diversity has now been removed. The old *caisses primaires* (primary funds), established as they were by professional associations continue to be the fundamental basis of the system. The plan according to the new legislation comprises the establishment of funds in the *departements* or districts with which the primary funds can be reinsured. The departmental funds are then to constitute the essential organ of social assurance. The preparation of the lists of members as well as the distribution of contributions among the primary funds belong to the functions of the departmental funds. They are further authorized to look after the insurance of those who are not insured with any primary funds.

The administrative council is composed of eighteen members in the following manner. The insured have at least 9 representatives, the employers have 6, and medical men 2. The governmental authority is to comprise a departmental organ as the first instance and a superior insurance office at the metropolis.

The labour ministry is to be furnished with a supreme insurance council to be composed of 69 members. They are to represent the Government as well as to be persons interested in social assurance legislation. In regard to the consummation of insurance as well as charges in legislation this supreme council is to function as a court. The French system does not contemplate the institution of special courts of law for social assurance.

The Russian Tsustrath.

All branches of insurance are unified in the Russian system, as we have observed before. The lowest organs are distributed throughout the length and breadth of the country and are built up according to the territorial principle. They must have a minimum membership of 2,000 persons. The receipt of premia, the entertainment of applications for help, as well as the payment of benefits, all belong to the jurisdiction of these local funds. Over them are found the departmental organs which supervise the local bodies and look after the administration of the law.

The departmental organs are diverse in constitution according to the conditions in the constituent republics. In each of these republics the labour commissariat and the council possess the chief insurance offices which supervise the work of the departmental organs. Superior to these offices in administrative authority is the *Tsustrath*, the central office of social assurance, which is attached to the labour commissariat at Moscow. The rates of premium and benefit are determined by this office. It is to be observed that all the four organs of this hierarchy are administered exclusively by the insured, or rather by their trade unions.

The supreme authority is the federal council for social assurance. The council is composed of (1) representatives of trade unions, (2) representatives of industrial and economic associations, (3) supreme economic council, (4) commissariat for finance and transport. The functions of this body comprise looking after the interests of the insured as well as those of the entire body economic. This is the organ that exercises control over the *Tsustrath* and is the highest court of justice in regard to social assurance.

The centralization altogether is nearly 100% except that the interests of the railwaymen and sailors lie beyond the jurisdiction of the supreme council. There are special funds for those two classes of transport workers, and for them the highest administrative and judicial authority is the *Tsustrath.*

Three Branches in Austria.

The usual five (or six)-branch system of social assurance has been abolished in Austria during 1926-28. The Austrian system of to-day comprises the following:—

(1) " Employee " insurance.
(2) Workingmen's insurance.
(3) Unemployment insurance.

The "employee" insurance comprises all the different branches, sickness, accident, invalidity, etc. So also does workingmen's insurance. Each is thoroughly centralized and exclusive of the other. The separation between the two classes is complete. There is a little exception, however, in so far as unemployment insurance is taken care of by a common organization, namely, the bureau of employment which comprises both workingmen and employees.

The law of 1926 supplemented by that of 1928 regulates the transaction of employee insurance. There is a small number of insurance institutions in agricultural and forest areas. But practically there is only one institution and this is the *Hauptversicherungsanstalt* (Chief Insurance Office) in Vienna, which for sickness as well as for other branches, has established a special fund in every province or state of the federation. The chief office is administered on the principle of 50 : 50 by the insured and the employees. But on the funds in the agricultural and forest areas as well as the provincial centres the insured command 80 per cent. of votes. On the other hand, on the bodies which supervise and control the transactions of these funds the employers possess an overwhelming majority (80 per cent.).

The workingmen's insurance of to-day is governed by the law of 1927. The old sick funds have continued to exist although much rationalized, *i.e.*, reduced in number. In regard to other branches, the *Arbeiterversicherungsanstalt* (workingmen's insurance office) in Vienna is the only institution with jurisdiction over all Austria. This is administered 50 : 50 by the workingmen and the employers. Government representatives have a number of seats on the administrative council. The sick funds, however, are governed predominantly by the workingmen both in the assembly as well as in the administrative body. Only, as in the case of employee insurance, in regard to the control over the transactions the employers command 80 per cent.

The British Ministry of Health.

The ministry of health is the highest authority in health insurance matters in Great Britain. The recognition or approval of societies, the appointment of judicial commissions, the making of regulations, etc., belong to its normal functions. The two important organs which function under the ministry and carry out legislation according to its directions are (1) the approved societies and (2) the insurance committees. The administration is pretty centralized.

The three cash benefits, namely, (1) sickness, (2) disablement, (3) maternity, are administered by the approved societies. In internal administration these societies are virtually self-determined. As noted above, no society can be approved if it carries on business for profit. Besides, the society must be under the absolute control of the insured persons. The approved societies can recruit from anywhere and from any profession according to their discretion. And they are not bound to accept every person who seeks membership.

The fourth benefit, namely, the medical, is administered by the other organ, the insurance committees, in every county and county borough. They prepare the "medical list" by communication with the local doctors. The insurance committees are composed of twenty to forty persons, of whom four are women. The constitution is as follows: 60 per cent. to be appointed from the insured, 20 per cent. from the county council or borough council, 2 appointed by a local medical committee, 1 medical man appointed by the local council, and the rest appointed by the minister.

Italian System.

The National Maternity Fund of Italy is an autonomous branch of the *Cassa Nazionale per le assicurazioni sociali* (National Fund for Social Insurance). The growth in the number of benefits for child-birth and miscarriages is noted below:

1912 ...	5,701
1925 ...	37,187
1926 ...	39,526
1929 ...	41,273
1930 ...	44,030

The National Fund for Social Insurance is responsible for the management of tuberculosis insurance in Italy (introduced in 1927). By 1931 some 3,000 beds were provided and 8,000 more were being provided for. From January, 1929 to September, 1931, tuberculosis benefits were enjoyed by 89,502 persons for a total of some 14,000,000 days.

Miscellany

Women's Work in Japan—The Banque de France—British Researches in Industrial Fatigue and Industrial Psychology—Principles of Industrial Physiology—Gumplowicz and Ratzenhofer in Modern Social Thought—Economic History through Mussolini's Eyes (BENOYKUMAR SARKER).

WOMEN'S WORK IN JAPAN.

In Japan the number of active women between fifteen and sixty years of age is 16,731,000 of whom about 60 per cent. have some occupation (agriculture, 62 per cent ; industrial employment, 14 per cent.; commerce, 9 per cent.; domestic service, 6 per cent. : public institutions 3 per cent. ; factories, 9 per cent. ; transport, 6 per cent.). In 1892, 856,182 were employed in industry, 71,349 were in mines, 331,972 in other occupations (13 per cent. of the female population). Recently 74 per cent. (about 856,000) of the women workers were in factories, of whom 756,153 were in the textile industry and dyeworks, 14,394 in engineering workshops, 51,549 in the chemical industries, and 21,995 in different industries.

In Japan the largest number of women work, as has been said, in the textile industry and dyeworks (86 per cent. of all working women) where 80 per cent. are of the female sex. According to the recent statistics, among the 856,000 women workers in factories, 220,000 were female young persons under sixteen years of age, of whom 200,000 were employed in textile mills and dyeworks. It is important to remember too that 80 per cent. of the women worked ten to twelve hours a day, and that some time ago 55 per cent. of the factories working night shifts were textile mills and dyeworks, and 23 per cent. chemical works. The Labour Act of 1928 prohibits employment of women in factories from 10 P. M. to 5 A. M. Prohibition has also been proposed of the employment of women and young persons (up to sixteen years of age) in underground work.

The systematic recruitment of female labour from the rural districts is pushed very much in Japan, and it is so expensive that by way of compensation for the loss incurred, wages have had to be lowered and hours of work increased. The majority of the women employed in these factories (89 per cent. at least) live in hostels belonging to the factory, which ensures them lodging and food. The importance of this for the young working woman is evident. Although the nourishment furnished by the factory yields about 2,000 calories and contains about 50 grm. of protein daily (for a girl of 40 kg. weight, 50 calories is about equal to 1 grm. of protein per kg.), the researches of Simazono go to prove that this quantity is not enough for a growing girl. He considers that the food again is insufficient in protein and in vitamin B. The food as well as the environment explain the high incidence of absence from work and sickness.—*Occupation and Health* (International Labour Office, Geneva).

THE BANQUE DE FRANCE.

The Annual Report submitted to the general meeting of the shareholders of the *Banque de France* is justly considered as of the utmost significance. Nor could there be found elsewhere any clearer tangible reflection of the political, economic and social conditions not of France alone but of the whole world.

In the midst of the universal confusion, the continuity of the French monetary policy has asserted itself throughout. The Government of France upheld the principle of the gold standard. The *Banque* made it a point to avoid any interference with the free play of the movement of gold. Consequently, while seeking neither to hasten nor to moderate the inflow of the precious metal into France, it has at no time sought to oppose the calls made upon its stock of gold.

The *Banque's* gold reserves and holdings in foreign currencies were depleted to the extent of 9,500 million francs in 1933.[1] This is a symptom of the economic crisis that according to French bankers should not cause any undue anxiety, for it is to be observed that the natural wealth of France and her qualities of industry and thrift are a promise of unfailing recovery after the hard times she is passing through.

Events abroad have had repercussions by which the whole world has been affected. The Government of the United States in April 1933 suspended the operation of the Gold Standard, and in spite of a gold cover of 60 per cent. the value of dollar fell swiftly. Thereupon the florin and the Swiss franc were subjected to assaults which resulted in an inflow of gold into Paris offsetting the losses sustained under the influence of the relatively increased value of sterling.

The unanimous determination of the countries attached to the Gold Standard found expression in sundry technical arrangements. In July the Governors of the Banks of Issue of Belgium, Italy, Holland, Poland and Switzerland met in Paris and agreed to a joint plan of defence. Speculative operations on the florin and the Swiss franc had to be brought an end to forthwith, and a flow of foreign capital to Paris set in, attracted by the security of the franc as contrasted with the uncertain behaviour of the pound, which had fallen from 86·09 to 80·80 between July 1 and September 1.

None the less did the exodus of gold set in once more under the influence of current events, though there was no cause for uneasiness. The inroads upon the stock of gold amounted to less than 5,000 million francs, equivalent to nearly 6 per cent. of the total reserves.

The life of the *Banque de France* is bound up with the life of the French nation. The shares are distributed among a large number of people. The number of bearers of but one share represents 43 per cent. of the total, while the proportion of holders of 1 and 2 shares amounts, together, to 65 per cent. as will be seen from the following table:—

Shareholders possessed of	1 share	...	17,889
,, ,,	2 ,,	...	9,021
,, ,,	3-5 ,,	...	8,021
,, ,,	6-10 ,,	..	3,533
,, ,,	11-20 ,,	...	1,466
,, ,,	21-30 ,,	...	581
,, ,,	31-50 ,,	...	376
,, ,,	51-100 ,,	...	169
,, ,,	over 100 ,,	...	87
	Total	...	41,143

---

[1] Exchange parity £1=124·21 francs. Average rate for 1933, maximum 90 fr., minimum 77 fr.

During 1933 the total productive ("active") transactions of France amounted to 101,955 million francs, a figure lower than that of the four preceding years, as is shown by the following statement:

1923	...	82,247	Mill.	fr.	1929	...	144,164	Mill.	fr.
1924	...	108,276	,,	,,	1930	...	129 399	,,	,,
1925	...	108,310	,,	,,	1931	...	134,007	,,	,,
1926	...	109,738	,,	,,	1932	...	103,626	,,	,,
1927	...	74,106	,,	,,	1933	...	101,955	,,	,,

These figures exclude share deposits, transfers, cheques negotiated free of charge, operations for Treasury account and bills discounted by the French Treasury, or State loans to foreign Governments.

The amount of discounted "trade bills" which was smaller in 1932 than in 1931, was still more so in 1933. It is interesting to compare the figures for the last ten years, in order to have an idea of the trend of business, as follows:—

In 1924	...	31,103,000	bills	to the	value of	57,283,000,000	fr.
In 1925	...	35,018,000	,,	,,	,,	58,581,000,000	,,
In 1926	...	35,017,000	,,	,,	,,	74,276,000.000	,,
In 1927	...	26,585,000	,,	,,	,,	45,291,000,000	,,
In 1928	...	37,030,000	,,	,,	,,	53,798,000,000	,,
In 1929	...	31,590,645	,,	,,	,,	104,030,151,700	,,
In 1930	...	32,061,080	,,	,,	,,	83,077,878,500	,,
In 1931	...	34,777,085	,,	,,	,,	80,864,991,400	,,
In 1932	...	28,235,566	,,	,,	,,	43,634,008,200	,,
In 1933	...	24,790,133	,,	,,	,,	38,988,943,100	,,

The effect of the depression is clearly shown in the above table, and a further indication is to be found in the decrease observed in "loans on securities." These loans, which amounted to 29,266,040,600 francs in 1932 declined to 23,395,249,300 francs in 1933. It goes without saying that the amount of loans on securities is directly proportionate to a country's activities.

A decline is likewise recorded in the amounts "paid in," as indicated below:—

	1929.	*1930.*	*1931.*	*1932.*	*1933*
1. Number of bills handed in for collection ...	4,920	5,159	5,374	5,753	4,987
2. Value of said bills in millions of fr. ...	29,383	31,551	35,287	33,326	30,941
3. Issue of notes payable to order, transfers, and cheques passed on (in millions of fr.)	132,012	137,165	130,726	108,119	95,594

Branch establishments of the *Banque de France* are holders of postal current accounts with the local post offices. The value of these accounts has increased from year to year: in 1927 it was 80,956,90,300 francs ; in 1932 it rose to 117,183,163,000 francs ; but in 1933 it declined to 114,183, 163,000 francs, practically the amount recorded for 1931.

In 1933, the transactions effected by the *Banque* for Treasury account amounted to 368,390,954,000 francs as compared with 353,796,545,000 francs in 1932 and 269,176,500,000 francs in 1929.

BRITISH RESEARCHES IN INDUSTRIAL FATIGUE AND INDUSTRIAL PSYCHOLOGY.

The Industrial Fatigue Research Board (London) exists to consider and to investigate the relationship between working conditions and methods, and industrial fatigue, paying due regard to output, and the preservation of the workers' health. The Board encourages, organises, and facilitates, by financial or other means, research work in different industries undertaken with a view to discovering the best practice as regards hours of work, breaks, etc. The results of the research work carried out hitherto are now embodied in a considerable number of reports dealing with industrial accidents, rest pauses, repetitive work, vocational selection and guidance, time and motion study, etc. Particular attention has been paid to the mining, metal-working, textile, boots and shoes, pottery, glass and laundry trades.

The work of the National Institute of Industrial Psychology (London) embraces the following matters: movements of the worker, methods of training, selection tests, the reduction of monotony, interest in work, the distribution of working and rest periods, the reduction of waste, the arrangement of materials, the lay-out of factories, and the effects of lighting, ventilation, etc., on efficiency.

Like the Industrial Fatigue Research Board, the National Institute of Industrial Psychology undertakes research work in different industrial establishments and investigates particular cases as they arise.

PRINCIPLES OF INDUSTRIAL PHYSIOLOGY.

The Association of German Industrial Doctors (*Arbeitsgemeinschaft der deutschen Gewerbeaerzte*) has enunciated a number of physiological principles. They read as follows:—

1. All protracted work, physical or physiological, should be interrupted by rest periods; otherwise, there will be an excessive increase of fatigue, and a considerable decrease of productive capacity. The need of rest periods has been proved by scientific research and practical experience alike.

2. Rest periods should be granted during working hours. It is injurious to the workers' health to suppress rest periods during working hours on the pretext that the men can rest themselves sufficiently at the close of work. The fixing of the time and duration of breaks will depend upon the nature and the duration of the work: in addition allowance must often be made for external circumstances (time of trains, etc.).

3. Output normally diminishes towards mid-day. The daily curve of physiological activity descends then, indicating that it is at midday that the main break, for rest and meals, should occur.

For this double purpose an effective break of at least an hour must be fixed, assuming that the worker has not far to go from the workshop to the place where he has his meals. If this distance is considerable the break should be lengthened proportionately.

A similar extension should be allowed in favour of employees working with toxic substances; so as to enable them to cleanse themselves properly, and to change their clothes.

For the benefit of workmen who, for reasons of distance, cannot take their meals at homes, refectories should be installed near the workshop. If they are attractively furnished they will help to rest the workers.

4. The (English) unbroken working day is a product of large towns. Certain superficial advantages of this system are set off by considerable disadvantages from the point of view of industrial physiology,—disadvantages proving that this mode of organising the daily work cannot pose as the only one that is equitable. The essential pre-requisites of an unbroken working-day are a nourishing breakfast before work is begun; and a short break at midday for a second meal, which, wherever possible, should include a hot dish (tea or soup).

5. In addition to the main break, secondary breaks should be allowed. For certain kinds of work, breaks or periods of slackening off are imperative; where they are not granted, there should be one break of ten to fifteen minutes in the morning, and another of equal length in the afternoon. The suitable moment for, and the duration of, these breaks will depend on the special circumstances of each case. If work is begun very early, for example, and the men have to travel a long way to the workshop, a fairly long break in the first part of the morning will be required. In some cases so-called "short hours" (*Kurzstunden*), consisting of fifty minutes work and ten minutes rest, may prove efficacious.

GUMPLOWICZ AND RATZENHOFER IN MODERN SOCIAL THOUGHT.

It is only in recent years that some of the modern German sociologists have become known in India. But by the beginning of the present century Gumplowicz (1838-1909) and Ratzenhofer (1842-1904) appear to have been well assimilated in Western Europe and the Anglo-American world. Gumplowicz's *Rassenkampf* (The Struggle of Races), published at Innsbruck over half a century ago was translated into French as *La Lutte des Races*. His *Grundriss der Sociologie*, published at Vienna in 1885, was translated as the *Outlines of Sociology* by the American Academy of Political and Social Science in 1899. Gumplowicz's doctrine of the struggle of races was compared by the present writer to the Hindu doctrine of *matsya-nyaya* or "logic of the fish" in his *Political Institutions and Theories of the Hindus* (Leipzig, 1922) as well as in his *Futurism of Young Asia* (Berlin 1922), Gumplowicz's ideas have in recent years formed the subject of discussion in Sorokin's *Contemporary Sociological Theories* (1928).

Equally, if not more well known in America, is Ratzenhofer's *Wesen und Zweck der Politik* (The Nature and Objective of Politics, Leipzig, 1893). The writings of sociologists like Small, for instance, in his *General Sociology* (Chicago, 1905), of Bentley in his *Process of Government* (Chicago, 1908), and of Ross in his *Principles of Sociology* (New York, 1920) have rendered Ratzenhofer's ideas on group-interest almost the first principles of modern American sociology. "With Ratzenhofer's *Nature and Aim of Politics*," says Small enthusiastically, "Sociology attained its majority." Ratzenhofer has since then been utilized in the works of Barnes, Hankins, Sorokin and other writers on historical sociology.[1]

---

[1] Barnes: "Social Reform Programs and Movements" (*Encyclopædia Americana*, New York, 1919) and *Sociology and Political Theory* (New York, 1924); Hankins: "Sociology" in *The History and Prospects of the Social Sciences* (New York, 1925).

ECONOMIC HISTORY THROUGH MUSSOLINI'S EYES.

Here is reproduced a part of the speech delivered by Signor Mussolini in connection with the constitution of Corporations. This is a significant reading of Economic History by a most eminent man of action of the modern world.

I would mark three periods in the history of capitalism: the dynamic period, the static period and the period of decline.

The Dynamic Period.—The dynamic period is that going from 1830 to 1870. It coincides with the introduction of the power-loom and the appearance of the steam-engine. The factory arises. The factory is the typical manifestation of industrial capitalism; it is the period of wide margins and therefore the law of free competition and the struggle of all against all can have full play.

Some fall by the way, others die, and the Red Cross picks them up. This period also has its depressions, but they are cyclical depressions, neither long nor universal. Capitalism still has such vitality and such power of recovery that it can get over them brilliantly. It is the period in which Louis Philippe exclaims: "Get rich." Urbanism develops. Berlin which had a hundred thousand inhabitants at the beginning of the century touches the million; Paris from 560,000 at the time of the French Revolution also proceeds towards the million. The same can be said of London and the Transatlantic cities. During this first period of capitalism selection really works. There are also wars.

The dynamic period of capitalism begins with the advent of the steam engine and closes with the cutting of the Isthmus of Suez. It is a period of forty years. During those forty years the state looks on, is inactive, and the theories of liberalism say: "You, state, have but one duty, that of acting in such wise that your existence is not even perceived in the economic sector. You will govern all the more successfully the less you concern yourself with problems of an economic nature."

The Static Period.—But after 1870 this period changes. We no longer have the struggle for life, free competition, the selection of the fittest. We can note the first symptoms of fatigue and of deviation in the capitalistic world.

The era of cartels, syndicates, consortia, trusts, opens. I shall certainly not pause for you to note the differences existing between these four institutions. The differences are inconsiderable, or almost so. They are like those between rates and taxes. Economists have not yet defined them. But the taxpayers who have to meet them, find it quite futile to discuss the matter as to whether they be rates or be taxes, they must be paid.

It is safe to say that there is no sector of the economic life of the countries of Europe and America in which these characteristic manifestations of capitalism are not found.

The Decadent Period.—But what is the consequence? The end of free competition. As the margins were reduced, capitalistic enterprise considered that it was better to come to an understanding rather than fight, to form alliances, to amalgamate, to divide up the markets and distribute the profits.

Even the law of supply and demand is no longer a dogma, for it is possible through cartels and trusts to act both on demand and supply. At last this coalesced, trustified, capitalistic economy turns to the state. What does it asked for ? Customs protection.

Free trade, which is only a wider aspect of the doctrine of economic liberalism, free trade receives a death blow. Indeed the first nation to raise almost impassable barriers was America. And now for some years England herself has rejected all that which seemed until now traditional in her political, economic, and moral life, and has taken to protection of an increasingly pronounced kind.

The war came. After the war and as a result of the war we had the inflation of capitalistic enterprise. The scale of the concerns rose from a million to the billion. Seen from afar the so-called vertical constructions give the impression of something monstrous, Babelic.

The ideal of super-capitalism would be the standardisation of the human race from the cradle to the grave. Super-capitalism would like all babies to be born the same length so that cradles could be standardized, all children to like the same toys, all men to dress in the same uniform, to read the same book, to have the same tastes at the cinema and all to desire a so-called labour-saving machine.

It is then that the capitalistic concern, when in difficulties, throws itself like a dead weight into the arms of the state. At the present time there is no branch of economic activities in which the state is not called upon to intervene.

Benoykumar Sarkar

Reviews and Notices of Books

The Philosophy of Bhedābheda, by P. N. Srinivasachari, M.A., Srinivasa Varadachari & Co., Madras, 1934. Pp. 366.

This volume dealing mainly with the Bhedābheda School of Bhāskara is an important addition to the literature on Vedanta Philosophy and will be welcomed by students as well as teachers of Indian Philosophy. It deals with the Bhāskarite interpretation of the Vedanta teachings from the standpoint of Difference-in-Non-difference between the Absolute and the world of experience. Incidentally however it deals, by way of comparison and contrast, not only with Sankarite non-dualism but also with the varied forms of non-dualism-in-dualism and non-dualism-qualified-by-dualism of which expositions in English are already available to the general reader of philosophy. A special feature of this work however is its attempt at a comparative appreciation of the philosophic issues in the light of modern European and American absolutism such as we have in the systems of Bradley, Bosanquet and Royce.

It is to be regretted however that the author should indulge in such puerilities as whether the Bhāskarite or any of the other interpretations give the true meaning of the sutras. Questions like these betray a lamentable misappreciation of the real position of the sutras and their relation to the glosses and commentaries. It is no more true to say that the sutras are a fully-articulated philosophic system to which one or other of the interpretations must correspond than to say that the Bible is a completed structure of philosophy of which one or other of the medieval commentaries must correspond in every detail. It is nearer the truth to say that the sutras are only the inarticulate suggestions of certain thoughts which are susceptible of further elaboration on different lines and that the commentaries and interpretations are a further working-out of the undeveloped suggestions of the sutras admitting of interpretation on different lines. Besides, as the fact cannot be overlooked that the interpretations, despite mutual differences, are not without intrinsic philosophic value as rational and coherent accounts of experience, exegetical questions of agreement or disagreement with the sutras had better be ruled out of court as philosophically inconsequent and irrelevant.

The work is divided into two Books, book I dealing with Bhāskara's philosophy and Book II dealing with other schools of the Vedanta and also allied forms of European Absolutism. It is remarkable however that while the author thus deals with almost every shade of monism, Indian, European and American, he has nothing to say on the Bengal school of Bhedābheda known as the *Acintya-bhedābheda* of Baladeva Bidyabhuṣaṇa. It may also be remarked in this connection that while the author's exposition is clear and intelligible on the whole it is rendered halting and difficult of understanding at places on account of insufficient analysis and unexpected digressions into European and American parallels. Comparisons are certainly desirable, but not comparisons at the expense of continuity of exposition, *i.e.*, comparisons which are distracting and mystifying rather than illuminating and really suggestive.

Despite these obvious deficiencies, however, the work is a scholarly and valuable contribution to Indian Philosophy and will be appreciated as such by all who are interested in Indian Thought in its different aspects.

S. K. M.

Report of the Bengal Jute Enquiry Committee. Published by the Superintendent, Government Printing, Bengal Government Press, Alipore, Bengal. 1934.

The Bengal Jute Enquiry Committee was appointed by Government in response to a resolution passed by the Bengal Legislative Council for the appointment of a committee to make a systematic examination of the present economic depression in Bengal and to make suggestions as to what temporary and permanent measures might be taken to alleviate the present distress. It was recognised by Government that the fall in the price of raw and manufactured jute was one of the primary causes responsible for the acute economic distress in Bengal.

Of the terms of reference to the Committee, three questions were of outstanding importance—(1) the question of the regulation of the production of jute and (2) the marketing of jute and (3) the creation of a Jute Committee for the province of Bengal.

It is to be regretted that no unanimous report has emerged from the labours of the Jute Enquiry Committee. In addition to the majority and the minority reports, one of the members has written a separate report and there are three minutes of dissent. The differences of opinion between the majority and the minority extended not only to the ultimate goal which the respective members had in view but also to the method of presumption of the case. A careful perusal of the report discloses that the majority of the Committee were influenced by an attitude of *laissez-faire* to the existing state of things. The minority, however, wanted to do something definite but were hesitant about the methods to be employed for the desired end.

Take the question of control production. It is generally asserted that over-production of jute is one of the causes that have brought about this great fall in its price. The cultivators are disorganised and ignorant of the state of demand for their product and are not consequently in a position to adjust supply to demand. The question, therefore, is whether it is desirable as also practicable to control the production of jute so as to enable the growers to adjust supply to demand and thus avoid unremunerative price. On this vital question the majority hold that there is no justification for the compulsory regulation of production by legislation while the minority report urges the need for control. The majority contend that there was no over-production of jute up to the year 1929 because prices during this period show a steady rise aggregating about 150 p. c. But this view does not take into consideration the fact that allowance should be made for changes in the purchasing power of money. Throughout the post-war period the raiyat obtained less real value for jute than in 1913. The crux of the whole matter, as one member of the Committee points out, is whether the adjustment of supply to demand is taking place at a price remunerative to the raiyat.

It is admitted that over-production of jute manifested itself since 1930-31 but this was due to the shrinkage of demand caused by the onset of the world depression. During the last two years intensive propaganda and low price have resulted in reduced production but in the face of limited demand prices do not show any substantial rise. The majority would rely on propaganda for a reduction in the production of jute and disapprove of any sort of state intervention by legislation in the matter.

The arguments adduced in support of the policy of non-intervention are that such intervention has always proved very expensive. Further, compulsory restriction and general control of jute crop would give rise to immense practical difficulties and might lead to a demand on the part of the cultivator for compensation or at least a guarantee against loss. It is also emphasised that under any scheme of compulsory restriction there is the danger of corruption or harassment, to which the cultivator is likely to be a victim. Further, compulsory restriction would constitute "a definite attack on the time-honoured freedom of the raiyat to cultivate his land as he likes, and they could only be attempted if a sufficiently large force were available for purposes of coercion."

The minority of the Committee have contended that the jute-mill industry has systematically followed a policy of restricted production in the case of jute manufactures, and there is no valid theoretical reason to deny the same policy to the raiyats if it can be practically put into effect. On the other hand, the realisation of the fact that agriculture as compared to industrial interests, needs special protection, has led many countries to organise agriculturists with a view to controlling production in relation to demand. The adjustment of supply to demand in the modern competitive regime takes place at a tremendous loss to the weaker parties and this applies with great force to the agriculturists. It has been a common experience that a surplus crop of one year keeps the price depressed for several years owing to a heavy accumulation of stock. It is therefore thought imperative that production should be controlled to a quantity that would satisfy the anticipated requirements.

While advocating a policy of controlled production the minority do not favour at this stage the introduction of any legislation to achieve the desired end. They advocate the establishment of a Provincial Jute Committee whose functions should be (*a*) preparation of the estimates of probable demand to be published before sowing commences, (*b*) apportionment of the entire jute area of the province into 'economic blocks,' (*c*) allotment of specified quotas of acreage to the different blocks to be carried into effect by local agricultural associations or by other agencies such as union boards.

Further, systematic and intensive propaganda should be adopted to acquaint the cultivator with (*a*) the amount of accumulated jute in India and other countries, (*b*) the acreage under cultivation during the last three years.

The main basis of the scheme proposed by the minority is the allotment of specific quantities to different blocks and the adherence of the cultivators to the fixed quotas. It is difficult to conceive that in the absence of suitable legislation this scheme can hold out any prospect of success. A large measure of reliance is placed on agricultural associations to be established in villages. People conversant with Indian villages know how difficult it is to manage the affairs of even a union board and to believe that agricultural associations will adhere to a policy of restriction when remunerative prices are expected is something beyond human credence. In the present stage of unorganised and scattered production deliberate control of production without an effective administrative agency seems out of the question.

The marketing of jute has been the subject of such concern in recent years. In the present organisation, it is admitted by many that the raiyats do not get a fair price for their product owing to the absence of standardised weights and regulated markets. In the cotton trade Mr. Plyman points out from his experience of the regulated markets in Berar that the cultivator prefers to sell in the markets where they are assured of a "more square deal" and where all deductions, etc., are more strictly regulated than in the villages.

Another question which has raised considerable controversy is the jute futures market commonly known as the *Futka* market. Conflicting views were placed before the Committee as to necessity for a genuine futures market for raw jute. The existing futures market largely encourages gambling by people who have little stake in the trade. The question is highly controversial and recently no less than thirteen associations interested in jute have made a representation to Government for the suppression of the Futka market. In view of these developments the matter requires a thorough investigation before any action can reasonably be recommended.

The labours of the Jute Enquiry Committee have resulted in such divergent views regarding principles and action that it is doubtful if the Government will be able to take any definite action to improve the jute trade of Bengal.

R. M. CHAUDHURY

The Pastoral Elegy in English by W. C. Douglas, M.A. Oxford University Press, Madras.

The author of this treatise rightly apologizes for his title. He deals with two English elegies only, Milton's Lycidas and Shelley's Adonais, and has his misgivings when he includes Adonais among pastoral elegies.

Much has been written on the subject of pastoral poetry and its beginnings. Mr. Douglas endeavours to summarize within brief compass what has been said before on this subject, and proceeds to demonstrate the extent of Milton's indebtedness to Theocritus and Virgil. He places the right emphasis on Milton's inability to emulate the rapturous complimentary strain of his Latin prototype and on his apologetic attitude when introducing into his elegy thoughts that are alien to the classical traditions of the pastoral elegy.

Shelley's indebtedness in Adonais to Bion and Moschus hardly needs demonstration and Mr. Douglas has done well to pass on after a brief comment on this to matters that have been less dwelt upon. The contrast that Adonais presents to Lycidas is well brought out, but Mr. Douglas is inclined to be severe on Shelley, particularly when he speaks of the "vein of hysterical exaggeration running through Adonais."

When, however, Mr. Douglas examines the two elegies to seek justification for the pastoral element in them, his findings can hardly be challenged. It is difficult to justify the pastoralism, or rather the semblance of it, in Adonais. As Mr. Douglas says, Shelley is at his best "When he throws Bion and Moschus aside."

H. K. B.

Arnold and the Grand Style by Rev. A. J. Boyd, M.A. Oxford University Press, Madras.

A brief but thoughtful treatise on a difficult subject. Mr. Boyd begins by examining Arnold's definition of the grand style and quotes from Sir Joshua Reynold's Third and Fourth Discourses to point out certain resemblances in the ideas of the two men on the subject. He pronounces Arnold's definition a failure and remarks that "definitions in the realm of poetry are not easy to come at." Arnold himself seems to have been conscious of the limitations of his definition when he says that the presence or absence of the grand style can only be *spiritually* discerned."

Mr. Boyd proceeds next to dwell on the emphasis that Arnold laid on *sustained* perfection as the supreme quality of the grand style. He quotes from Arnold's Lectures on translating Homer to show why he excludes Shakespeare from the ranks of the masters of the grand style and includes Milton without hesitation, even at the cost of "departing from his criterion of simplicity and directness of thought and expression."

Shakespeare is excluded because there are "variations" or inequalities in his style, and Mr. Boyd argues that in doing this Arnold countenances "the hoary fallacy" of looking for poetic greatness not *primarily* in the parts but in the whole of a work. Arnold's insistence on sustained dignity and perfection as the *sine quâ non* of the grand style is overdone, though it served a useful purpose in warning poets of the dangers of slovenliness, affectation and inanity.

In passing judgment on Arnold as the critic of the grand style Mr. Boyd rightly maintains that his conception will not bear close examination, as there is no *one* style which has an exclusive right to be called *the* grand style.

H. K. B.

Gleanings

HINDUISM IN THE PHILIPPINES

Dr. Dhirendranath Roy who is the only Bengalee Professor in the Philippines University contributes under the above caption a very interesting article in the current number of *The Prabuddha Bharata* (Calcutta, monthly).

Very few people of India are aware of the significant fact that Hinduism has a great history in the Philippines. Indian anthropologists and antiquarians have rarely, if ever, considered this rising archipelago in their study of what is known as Farther India. Even the researches of the Greater India Society have thrown little light upon the history of Indo-Filipino relationships.

But India can hardly afford to forget or neglect this aspect of her larger self. "If India is to go forward as India, it must go back first of all to get in touch with the broken Indian tradition." It was indeed one of the finest statements which Mr. Macdonald had made before his great change into a British Prime Minister. A fallen people needs every bit of its glorious tradition to sustain itself up till it has revived its old self-confidence to rise and move as proudly as in its golden past.

Unfortunately, it has not been an easy task for those in the Philippines who are doing researches on this line. This is especially because the Spaniards who ruled or rather tyrannized over the people for more than three hundred years, fanatically sought to wipe out all vestiges of native culture so that the people would not think of their history beyond the beginning of Spanish sovereignty. When we remember that these blessed Spaniards were none others than those who so successfully wiped out of existence the Aztecs, the Mayas, and the Incas,—highly civilized peoples who compared very favourably even with the civilized Greeks at that ancient time—we can only imagine how they tried to destroy everything of the pre-Spanish Philippines. Another important difficulty is that those who are doing researches here on Indo-Filipino relationships can hardly be regarded as possessed of a satisfactory knowledge of the principal Indian languages which are supposed to be abundantly mixed up with the various Philippine dialects.

Professor H. Otley Beyer, an American in the University of the Philippines, has made and is still making a collection of the ancient relics of the Hindu civilization in the Philippines. There are some other private individuals who have also their own collections. But the full meaning of them, I presume, is yet to be deciphered by some who are sufficiently versed in the Indian languages. If some South-Indian university,—Madras or Mysore—could engage a scholar with the necessary qualifications to study in co-operation with some local anthropologists the data that are and that may be available, it may bring to light more interesting and important facts on India's relation with the ancient Philippines. This article is prepared with the sincere hope that India in her pious indifference does not forget that the Philippines, this beautiful "Pearl of the Orient Sea," once formed an integral part of Farther India.

Professor Dixon, the distinguished anthropologist of the Harvard University, spoke, in an address before the students of the University of

Philippines, about the ancient civilization of the Filipinos. He referred to the various striking evidences which Professor Beyer has been able to gather after years of careful and systematic investigation into the possible sources of the land,—ethnological, archæological and traditional. It will be quite an interesting and valuable study when Professor Beyer's three modest volumes, now in preparation, will be out to show the racial and cultural backgrounds of the ancient Philippines. This insular region, although cut off by the vast expanse of water and remote from all the possibilities which brought the ancient East and West into close contact, was able to attain a high state of social evolution at a time when the continent of Europe excepting Greece and Rome was not far advanced from its jungle life. " When the inhabitants of England," says Charles E. Russel in his *Outlook for the Philippines*, "were wearing skins, painting their bodies with woad and gashing their flesh in religious frenzies, the Filipinos were conducting great commercial marts in which were offered silk, brocades, cotton and other clothes, household furniture, precious stones, gold and gold dust, jewellery, wheat from Japan, weapons, works of art and of utility in many metals, cultivated fruits, domesticated animals, earthen ware and a variety of agricultural products from their rich volcanic soil." To many parts of the civilized world this may be a real surprise inasmuch as the Filipinos as a people were hardly known until recently when their struggle for political independence has served to attract the attention of outsiders. It has been said that the Philippines were discovered by Captain Ferdinand Magellan in 1521. Such discovery means, of course, like many other Western discoveries, that the country came to be first known to the West at that time. There is no truth, however, in calling it a discovery when the land had established its intimate relationships with different parts of Asia nearly as long ago as, if not earlier than, the supposed birth of Christ. Indeed, the Philippines formed an integral part of Farther India in times long gone by and there was a lot of truth in the fact that the Filipinos were called *Indios* or Indians by the Spaniards.

It is indeed an interesting study how the civilization of India came to the Philippines while there was no military conquest, no method of compulsion by the stronger power over the weaker. In ancient times there was in South India a powerful ruling dynasty called the Pallavas. They were in the zenith of their power from the middle of the sixth century to about 740 A.D. Their kingdom extended over a great part of the Deccan. But the Chalukyas and later the Cholas inflicted a heavy defeat upon them and caused the gradual disappearance of their power as a sovereign people. These Pallavas were expert seamen and merchants carrying on an extensive trade with Malay Islands and Indo-China. Professor Beyer seems to be quite certain that the Pallavas founded colonies as early as the first century B. C. in Indo-China and Malaysia, or in other words, Cambodia, Malay Peninsula, Sumatra, Java, and Borneo. Professor Dixon of the Harvard University said, however, that the Hindu settlements in this part of the Orient might have been at a much earlier date. The Hindu population in these colonies was greatly increased when sometimes in the fifth century the Pallavas in South India were hard pressed by the coming of a large number of northern people. When Buddhism began to spread far and wide at the instance of the great Indian Emperor Asoka, it invaded these Hindu colonies and by the seventh century " Hindu Malaysia became Buddhist." Theadvent of Buddhism into the colonies meant some initial resistance from the faithful Hindus. Between the Buddhist converts and the Hindu colonists there began a great religious competition which revealed itself in the construction of many fine buildings and temples representing "a high type of artistic development." In Indo-China the Kingdom of Champa was founded by Kaundinya who "came from the Pallava capital of Kanchi" in South India. In the twelfth century King Jayavarman VIII, founded an empire in Indo-China by uniting together the different kingdoms of Kamboj, Kambapura and Vyadhapura. This empire served as a centre of further extension of Hindu civilization towards the neighbouring islands through trade and other peaceful intercourse. There was, however, no motive of political domination, no land hunger. In Sumatra the Buddhists built a permanent city as their capital with many other cities around it. Thus here again was formed another Buddhist state called the Empire of Sri-Vishaya, the emperor himself claiming descent from the Sri-Vishaya (or Sri-Vijaya?) royal house. The capital of Sri-Vishaya was made another centre of Hindu influence which was spreading rapidly over the surrounding island regions of Malaysia. It was about the eighth century that from Gujrat in India there began a great influx of caste-Hindus in East Java where they founded a Hindu state in rivalry with the Buddhist state in Sumatra. These two rival states "made their influence felt throughout the island of Borneo and covered at least the greater part of the southern Philippines, and at times their influence was extended as far north as the island of Formosa."

Thus we find that Indo-China, Sumatra and East Java formed the three centres of Hindu influence over the neighbouring islands before the time of the Mohammedan invasion. Hinduism came to the southern Philippines from Indo-China long before Sumatran Buddhism had gained access there. This Hindu influence reached also the north-west coast of Borneo. The city of Bruni on the coast "was the most important centre in northern Malaysia for the extension of Brahmin influence in other islands and regions."

Soon after the twelfth century several high officials, or datos as they were called at the court of Bruni, somehow incurred the displeasure of the Raja of Borneo and left the island with their families and servants. They sailed along the coast of Palawan and finally reached the island of Panay. They were called the Visayans because they came from the land of Sri-Vishaya. They encountered little difficulties in settling along with the native people. Some of the datos sailed further north until they arrived near Batangas where they finally settled. The descendants of these datos migrated in different directions, one group settling around Laguna de Bay and another in the Bicol Peninsula. On the other hand, the Visayans in Panay were growing again rapidly in population and thus spread over the whole island. The Visayans at present include all those people in the southern Philippines whose dialects bear close resemblance to that of the Panayans. There are also in some people in Borneo numbering about three hundred thousand who are still known as Visayans. They still hold to their faith against Mohammedan aggression and maintain a tradition closely related to Hinduism. Professor Beyer says, "It seems quite evident from a study of various facts that the Visayans in Borneo and those in the Philippines are not only of common origin but are also closely allied to the peoples of South Sumatra. This term is almost certainly a direct survival of the spread of colonies from the pre-Buddhist Sri-Vishaya state into Western Borneo and thence into the central Philippines and probably also into Southern Formosa." It should be borne in mind that Sri-Vishaya was a royal house to which the different royal families in Indo-China, Sumatra and Borneo traced their descent. Their states were, therefore, associated with the name of Sri-Vishaya and the people were called the Sri-Vishayans. The people of the Philippines are at present divided into three groups which are represented by the three stars in their national flag. One of these three groups is constituted by the Visayans, the other two by the Tagalogs and the Ilocanos. At any rate, it is now evident that Hindu blood came from southern India through a long course of him to these Islands and became mixed with the blood of the native people.

This close ethnic relation of the Filipino with the people of southern India is further adduced by the archæological study of the lands. The original script of the people has been traced to the South Indian character. The various forms of writing, such as Tagalog, Ilocano, Vishayan, Pampongan, Pangasinan, etc., show their distinct relation with such forms of South Indian scripts as Tamil, Telegu, Malayalam and Kanarese. In northern Philippines these scripts ceased to be in use after the coming of the Spaniards. In the south, Islam introduced by Makdum or Sharif Awliya of Arabia prevented their further use and the Arabic alphabet in to vogue. But some pagan Mountain people, as they are called now, came are said to retain still their old scripts. "Careful study of these scripts," says Professor Beyer, "in modern times has shown that all the Philippine forms of writing most probably were derived either directly from Sumatran or from intermediate Bornean forms which are now lost. The Sumatran scripts in turn have been shown to go back to a South Indian origin just subsequent to the time of Asoka, which indicates that they were introduced into Sumatra with the earliest Hindu-Pallava colonies" (*A History of the Orient*, p. 124). Dr. David P. Barrows, then Chief of the Bureau of Non-Christian Tribes, Manila, and once considered to be the best authority on this subject, says, "On the island of Java this race (Malaya) had some ten centuries before been conquered by Brahmin Hindus from India, whose great monuments and temples still exist in the ruins of Boro Budor. Through the influence and power of the Hindus the Malaya culture made a considerable advance, and a Sanskrit element amounting in some cases to twenty per cent. of the words, entered the Malayan languages. How far the Hindu actually extended his conquests and settlements is a most interesting study, but can hardly yet be settled. He may have colonized the shores of Manila Bay and the coast of Luzon where the names of numerous ancient places show a Sanskrit origin" (*The Philippine Islands*, edited by Blair and Robertson, Vol. 36, p. 189).

Dr. Pardo de Tavera, one of the most distinguished Filipino scholars, says, "It is impossible to believe that the Hindus, if they came only as merchants, however great their number, would have impressed themselves in such a way as to give these islanders the number and the kind of words which they did give. These names of dignitaries, of caciques, of high functionaries of the court, of noble ladies, indicate that all these high position with names of Sanskrit origin were occupied at one time by men who spoke that language. The words of a similar origin for objects of war, fortresses and battle-songs, for designating objects of religious belief, for superstitions, emotions, feelings, industrial and farming activities and agriculture were at one time in the hands of the Hindus, and that this race was effectively dominant in the Philippines" (*History of the Philippines*, Barrows, p. 93). Again Mr. A. L. Kroeber, Professor of Anthropology, University of California, writes that, "It is rather remarkable that the number of Sanskrit words is about twice as great in Tagalog as in Visaya and the Mindanao dialects, in spite of the greater proximity of the latter to Borneo. This difference can scarcely be wholly explained away as due to our more perfect knowledge of Tagalog. It seems likely that the latter people received their loan words, and with them a considerable body of Indian culture, through direct contact with the Malay Peninsula or the coast of Indo-China which they front across the China Sea; and that the Sanskrit element penetrated Mindanao and the Visayan islands by way of Borneo" (*Peoples of Philippines*, pp. 201-202). The Hon. Justice Romualdez of the

Supreme Court of the Philippine Islands, himself a real Filipino, derives his conclusion from G. A. Grierson's *The Indian Empire* published in the *Imperial Gazetteer of India.* He says, it seems clear that our dialects belong to the Dravidian family. It should be remembered that the Sanskrit language being primarily the language of the Indo-Aryans is entirely different from the languages of southern India used by the Dravidian people. That both the Sanskrit and Dravidian elements are found in the different dialects of the Filipinos, goes to show that the influence of the Hindus of the Aryan type who had founded an empire in east Java and that of the Hindus of the Dravidian type who also had their empires in Indo-China and Sumatra, had been present in the Islands. It is, therefore, admitted, as Justice Romuldez states, that the ancient culture of the Filipino people originated in India. Dr. Saleeby who has made a scientific study of the various dialects of the southern Philippines and seems to know something of the Sanskrit language, goes further and points out "that Sanskrit terms were used by Malayans in general and by Filipinos in particular long before the invasion of Java and Sumatra by the Hindus of the third or fourth century A.D." Indeed Dr. Saleeby is inclined to hold a different theory from that of other students of Indo-Filipino relationships. He is convinced that the Filipinos were originally immigrants from India. He says, "And when side by side with the worship of such dewas (devas) and hantus we find that the head gods of the Indian triad and the earliest Vedic gods still hold the foremost place in the minds and devotions of the hill-tribes of Luzon and Mindanao and are still spoken of by the Maros......the inference certainly becomes clear that the relation which the Filipinos hold to the Hindus is every much older than the Hindu-Malayan civilization to which we referred above. It reaches far back into the period when the worship of the Vedic gods of India was the dominant religion of the home-land of the forefathers of the Philippine hill-tribes. For if we strip the hill-tribes of this element of their worship and if we strip their dialects of the Sanskrit element which we have just described, we leave them nothing that would be commensurate with their arts and culture.......All of which goes to show that these deities constituted the indigenous worship of these tribes and that the original home of these tribes was somewhere in the continent of India, where such worship was indigenous" (*Origin of the Malayan Filipinos*, pp. 25-26).

Besides these facts of language relationships there have been many other facts lately unearthed. It has been found that in the island of Masbate the ancient quicklime method of the Hindus was used by the gold-miners to excavate rock. The relics found in the island of Mindoro seems to prove that it "seems to have been the very centre of Hindu civilizing influences." Mr. Russell says that "every settled town had a temple and most temples had collections of books." They were written in the native characters on palm leaves and bamboo and stored with the native priests. But unfortunately the Spanish people destroyed that precious heritage of the people. It has been said that "one Spanish priest in southern Luzon boasted of having destroyed more than three hundred scrolls written in the native character."

About the interesting folklores Professor Kroeber thinks that they are "quite demonstrably of Hindu origin and all are cast in Hindu mould. Inasmuch as many of our own fables are also known to be of Indian origin or patterned on Hindu examples, it is not surprising that these tales from the Philippines have a strangely familiar ring in our ears. It is no wonder, since both we and the Filipinos have derived them from the same source" (*Peoples of the Philippines*, p. 197). Images of bronze, copper and even of gold representing the god Shiva, one of the Hindu Trinity, have been discovered by archæological exploration. There is one statue, supposed to be some Hindu god, which has been preserved at the Ateneode Manila, a very ancient Catholic college. One Dutch archæologist thinks that it is the statue of Ganesha. In Chao Ju-Kua's description it is found that " In the thick woods of Ma-yi, the ancient name for the island of Mindoro, are scattered copper statues of Buddha but no one can tell the origin of these statues. The islands received an abundant supply of brass, bronze copper, tin armour and various types of weapons from India. " The characteristic sarong, turban, bronze bells and armlets and a variety of smaller ornaments appear to be Indian. The skintight trousers of the Sulu Moros are suggestive of Indian puttees" (Beyer, *The Pilippines before Magellan*, Asia, Nov., 1921). The old names of coins used in the Islands are of Indian origin. Indeed, the Indian influence is most obvious " in all the most highly-developed ancient handicrafts in the Philippines." From the evidences so far collected Professor Beyer sums up his conclusion thus: "The Indian culture made itself felt most strongly in the political, social and religious life of the populations among which it spread. Its material influence was relatively less important except perhaps in metalworking, and in the art of war though modes of dress and of personal ornamentation were also greatly affected. At the time of the Spanish discovery not only were the more civilized Filipinos using the Indian syllabaries for writing, but their native mythology, folklore and written literature all had a distinct Indian cast. The same was true of their codes of laws and their names for all sorts of political positions and procedures. The more cultured Philippine languages contain many Sanskrit words, and the native art a noticeable sprinkling of Indian design. A strong Brahmanistic religious element was also certainly introduced, although it seems to have affected chiefly a limited class as the mass of the people still clung to their more ancient pagan worship......With the exception of recent European culture the Indian influences are on the whole the most profound that have affected Philippine civilization" (*History of the Orient*, p. 200). " There is no tribe in the Philippines," says Professor Kroeber, " no matter how primitive and remote, in whose culture of to-day elements of Indian origin cannot be traced " (*Peoples of the Philippines*, p. 11).

IDEALS OF THE INDIAN UNIVERSITY

An unusually large number of members and guests, both ladies and gentlemen, were present at the Rotary Club, Ceylon, on Thursday, May 10 last, when Dr. Rabindranath Tagore delivered an address on the " Ideals of an Indian University," a summary of which is gleaned below.

"Once upon a time we were in possession of such a thing as our own mind in India and I think that Ceylon was a part of it. It was living, it thought, it felt, it expressed itself. It was receptive as well as productive. But in the modern educational dispensation, the end of education was forgotten, and instead we are provided with buildings and books and other magnificent burdens calculated to overcome their minds—we bought the orchestra at the expense of the music, the spectacles at the expense of our eyesight.

"In India the goddess of learning was Saraswati. She dwelt in the hearts of men, which opened to us the light of the living. Western education, which we had chanced to know, was impersonal. Her complexion was white but it was the whiteness of the washed walls of the classroom. It dwelt in the cold-storage compartments of lessons. The effect which it had on my mind, when as a boy I was compelled to go to school, I have described elsewhere. My own feeling was the same as that of some living tree which was not allowed to live itself a full life but cut down to a packing case. The mind was deprived for long of its natural food of freedom for growth and development, and, instead, there was created an unnatural craving for success in examinations. Success consisted in obtaining the largest number of marks with the strictest economy of knowledge and the outcome of it was a deliberate, clever attempt at intellectual dishonesty, a foolish disposition by which the mind was encouraged to rob itself. Yet as they were, we were supremely happy at the results attained. We passed examinations and shrivelled up to the positions of clerks and police inspectors, and died young.

" Universities should not be made into mechanical organisations for purposes of collecting knowledge and distributing it merely to equip students to earn a comfortable living. Through the universities we should attempt to disseminate the seeds of culture to the world. Through the length and breadth of India there is not a single university in modern times where a foreign or an Indian student can be awakened to a realisation of what is best in Indian culture, and no student in them is able to become the best product of the Indian mind. To achieve what we want we have to cross the seas and knock at the doors of England, France or Germany. What we do is to lower our intellectual self-respect.

" In India universities endow high-sounding degrees composed of borrowed feathers. After all, man's intellect must have its natural growth, which is the pride of its culture. And the criterion of cultural attainment is in the perfection of it, not in the external success. The lure of material advantage brought with it humiliation to the intellect in man, and modern India, had been made to suffer that humiliation. Once India provided herself with her own culture, which was the product of her ownself, but when her sons thrust aside their own and chose to tread the world of examinations, not for acquiring knowledge, but for notifying that they were qualifying for employment, organised and conducted in English, they became a community of qualified candidates and nothing more.

" In India, a vague feeling of discontent had given rise to numerous attempts at establishing national schools and colleges, but unfortunately their very system of education had been successful in depriving them of real initiative and their courage of thought. The training which they obtained in their schools was not to produce but to borrow. When they went to borrow help from a foreign neighbour they were overlooking the real source of help behind all external appearances, which did not consist of text-books, but was in the creative and receptive mind of man. It was important for them to consider that among Europeans in their varied activities, in their corporate life, in all their functions, they were in perpetual touch with great personalities of the land, who were creative and heroic in their constant acts of self-sacrifice. They had in India all the furnishings for the university except the human factor.

" The most important truth they were apt to forget was that the teacher could never teach unless he was learned himself. A light could not light another lamp unless it continued to burn its own flame. The teacher, merely repeating lessons to his students could teach nothing, could inspire nothing. And where there is no inspiration thought loses its initiative, and the greater part of their time in the schools is wasted because to most of them what is taught is a dead subject. The educational institution should have in mind the primary object of a consistent pursuit of truth and not that in which the living minds are treated as something to be artificially prepared. They should be open houses in which the students and teachers are at home, leading a common life, not in the atmosphere of one dominating the other, but pursuing a common purpose of the acquisition of culture. Their atmosphere should certainly be creative of personality, of intellectual development. It is through this aspect of creative art alone that we are able to explain something of the human in them, something of the courage, of the spirit of sacrifice and skill. A merely academical training would not produce the best that is in human nature, and therefore the vital part of education remained incomplete. In their universities we must claim to produce no labels and authorised agents and distributors, but pursuers of the truth and the beautiful, comprising a mind force scattered throughout the country. That is the most important function of a university, which like the nucleus of a living organism, should represent the intellectual unity of the people.

"It has been said that the bringing about of an intellectual unity is impossible in India owing to the diversity of languages among the different peoples, but I think that it is an unreasonable supposition. Let them even admit that India is not like other countries. But if there were different races speaking different languages in India, could not the same thing be said of Europe, and still, in spite of the diversity of language among the peoples inhabiting Europe, she was having a common education without the advantage of a uniformity of language.

"There was a time when India, too, had a common system of education but that was before the idiosyncracies of Western education set in. If the body of a draught-horse is inserted into a race-horse it is safe to conjecture that such an anomaly would neither win a race nor be able to drag a cart. Western education may enable us to earn our living, but as the light from a distant sphere, it would never open for us any view of the truth which would help us to attain a cultural balance to life. That is the reason why European education in India has brought us mere school lessons and not culture, it had brought us text-book information but not the beauty and subtlety of the mysteries of life, to which we have become blind. I have no distrust of any culture because of its foreign character, but I believe that it is not productive of intellectual development in us, not only from the point of view of its classical character but also from the temperamental aspect of European culture, because it came to us not only from its knowledge but also with its affinities.

"It is this which makes him urge that our culture has to be developed not in order to resist Western culture but truly to assist to assimilate it, to get the best out of it by gaining a mastery of that culture and not live on what is derived from book learning. What we have borrowed has left us with no assets but only a legacy of debt. We refuse to believe what is always taught, that a great age of renaissance in history is brought about by what one man suddenly discovered, that is the outcome of the genius of the past. The unfortunate people who have lost the advantage of the past have lost the present age. We are begging for our daily livelihood. But no body should imagine that we are the disinherited people of the world. Let us make apparent to ourselves the dominating love of our ancestors and let us make our future our own and not content ourselves with an existence as the eternal counterfeits forged on other peoples' dustbins.

"So far, I have dwelt on the intellectual side of education, because the fullness of expression is fullness of life. No expression could be limited to mere language of words and we must therefore seek for other things than language itself in life and culture. We must also understand human nature, because the real aim of education is not merely to make ourselves perfect in intellectual attainment but to love mankind, and for that we must know and understand man. We should also study personality, which was the language of the heart. We must develop the creative side of our nature so that we might not be deprived of that feeling for humanity which had been gifted to everyone of us from the beginning of history.

" Our knowledge of modern European culture was limited within the boundary line of grammar, and we left the aesthetic side of nature alone, but where are our real hearts whence came that spontaneous overflow of spiritual magnificence? Through that great deficiency of our modern education we are condemned to carry ourselves through dead wastage and starvation of culture, denying ourselves all that is best and beautiful in it. Our education is a prison house, with double doors called decency and necessity to which we endeavour to fit ourselves in. Our vitality is warped and they shuddered at the thought of death.

" The life in an ideal university should be simple and clean. We should not believe that our simplicity would make us unsuited to life. It would never do for an Oriental to dally behind the West like an overgrown appendage. If the East ever tried to duplicate Western life, the duplication was bound to be a forgery. I have the greatest satisfaction, for my part, of being connected with a mission to which the last few years of my life had been devoted as a servant of a great cause, represented in my institution, of the ideal of brotherhood where men and women of different nations and languages would come together."

RESEARCH DEGREES IN INDIAN UNIVERSITIES.

About a couple of years ago the Inter-University Board had made a recommendation to our Universities that there ought to be at least two research degrees representing two grades of research work: one the Ph D., for all subjects, and the other D.Litt., or D.Sc., or LL.D., according to the Faculties concerned. But the proposal hardly found acceptance in our universities. In an article under the heading " Research Degrees in Indian Universities" contributed to the *Indian Review* (Madras, monthly), Dr. Jwala Prasad, M.A., Ph.D. (Cantab.), pleads for provision in our universities of a graded course in research which he thinks to be educationally sound, and would bring us in a line with what we have at present in this respect in most of the British and other foreign universities. He writes:

> The reason why there should be a graded course in research, and therefore also the corresponding examinations and degrees, is just the same as one would give for having graded courses at schools as a preparation for the School Final Certificate, or at colleges for the B.A. and M.A. Degrees. One who would argue that there should be only one research degree, and that the highest one, *viz.*, the D.Litt., D.Sc., or LL.D., may as well maintain that there ought to be only the Degrees of M.A., M.Sc. or LL.M., without the lower ones and the preparatory examinations leading up to them. What has to be remembered in this connection is that research work at the universities is essentially a training in the methods of scientific investigation, and that it is of a type different from that which their alumni get for obtaining the ordinary Arts and Science degrees. Hence the student who takes to research as a post-graduate study has to be initiated into it and guided by a competent tutor or supervisor in the first instance, and this period for supervised research should form a very important and distinct stage in his or her progress. Consequently, at the end of this stage there has to be provided a test, or tests, and a corresponding recognition of the standard in research which a candidate may have attained, by means of a suitable degree or degrees. It is to meet this kind of requirement that we have now the Degrees of M.Litt. and Ph.D. at Cambridge, and those of B.Litt. and D.Phil. at Oxford, the average period for Ph.D. and for D.Phil. being three years, and that for the others two years. With the same object in view some universities

have made their M.A. and M.Sc. research degrees either totally or partially. Later on, the highest research degrees like the D.Litt. or D.Sc. may be taken by a candidate independently, that is, without being supervised in his work. However, this is the general rule. In special cases it may be permissible to a candidate to supplicate for the highest research degree directly.

Now what we find in most of our universities is that they have only the highest research degrees with or without provision for expert guidance; and there seems to be in our country an influential group of conservative educationists who consider this arrangement perfect and such as should not be altered on any account. The reason usually given for maintaining the *status quo* is that only the best kind of research work should be recognised, and that a doctorate should represent only the highest standard of research. It will appear that this argument is evidently based upon the view that the universities stand mainly for the recognition and testing in merit, and not for training in research; and that research work of an average standard need not be recognised, which view, to say the least of it, is the most unsound from the educational point of view. Further, the argument does not at all disprove the need of having graded courses in research and the corresponding research degrees. The particular names of degrees do not matter. They are very often the product of convention, and may be retained or replaced by others. We have learnt to call our lady graduates B.A.'s, and I do not think this fact makes any difference to them or to us. Similarly so long as we understand what standard of research a particular degree represents, and the university or universities concerned see that the standard is carefully maintained, the names of degrees by themselves should not present any difficulties. As regards the very controversial question whether there ought to be two degrees of doctorate, one the Ph.D., and the other D.Litt., or D.Sc., etc., it may be said that if the standard of Ph.D. is kept at a fairly high level, as it is by some universities, the existence of this degree should always be conducive to the maintaining of an exceptionally high standard for the next higher degrees for the doctorate and the enhancing of their prestige. Otherwise what may usually happen is, and I know that in so many cases it actually does, that in those universities which provide only for the highest research degrees, the real standard of this is the same as that of the Ph.D., or of D.Phil., or even that of B.Litt., or of M.Litt., at some of the older well-established universities. I may repeat that it is not the name of a degree but its *standard* which matters. What is essentially wanted is a *graded* course and *training* in research, and it is these which it should be the policy of our universities to provide.

Before I close this article, I want to emphasize the need of expert guidance and supervision for research candidates. It is in the interests of the candidate himself that, in the first place, the subject of his proposed thesis should be approved by the university authorities concerned *before* he starts working at it; and that, in the second place, he should keep himself in touch with a competent supervisor who would guide him in his studies and criticise his written work during the various stages of its progress. The function of a university is not to challenge, as it were, the work of a candidate with regard to its value when it is ready for presentation, but to provide the best facilities for accomplishing it in the most efficient way. It will appear that if it discharges this function satisfactorily, the number of unsuccessful candidates must necessarily be small, as it is in most of the foreign universities. I have heard it said that the small number of failures in foreign universities is an indication of the fact that their standards are low—lower than those of most of the Indian universities which are well known for a heavy failure of their candidates.

I may say that nothing can be a more false criterion of the efficiency and standard of a university than the number of failures in its examinations. In fact, if a university functions properly with all its equipment of suitable libraries, laboratories, and tutorial arrangements, success in examinations ought to be the general rule, and failure only an exception; although this does not mean, of course, that all the universities which show a high percentage of passes are necessarily efficient. Considering the fact that in our universities the prospective candidates for research degrees are very often left to their own resources for the selection of their subject and the writing of their theses, it is no wonder that the work of a large number of research candidates is turned down by examiners every year, and that in some cases the thesis of a candidate is rejected year after year. It is needless to say that such a state of affairs is extremely deplorable, and it is high time that our universities take immediate steps to bring about the necessary reforms. So far as I know, the subject of research and research degrees did not find a place on the agenda of the last Universities Conference at Delhi; and if it really did not, this fact itself shows that our educationists are not yet sufficiently alive to the importance of this particular academic problem.

At Home and Abroad.

[A Monthly Record of news and views relating to cultural and academic institutions, events and movements at Home and Abroad.]

Education Portfolio, Bengal

His Excellency the Governor of Bengal has allotted the business of the Transferred Subjects of Education (excluding European education) and Registration to Hon'ble Nawab Kazi Mohiuddin Faroqui, Khan Bahadur (Minister of Agriculture and Industries), pending the appointment of another Minister in place of the Hon'ble Mr. Khwaja Nazimuddin, M.A (Cantab.), C.I.E., who has assumed charge as a member of the Governor's Executive Council.

Government of India State Scholarship

The Central State Scholarship which is granted annually by the Government of India, has been awarded this year to Mr. Balwant Singh Anand, M.A., of Beluchistan to enable him to study for the English Tripos at Oxford or Cambridge.

Lucknow University Convocation

The next convocation of the Lucknow University will be held on November 24. Sir Malcolm Hailey will deliver the convocation address.

Oriental Institute, Czechoslovakia

The Indian Section of the Oriental institute was opened by the Czech Indologist, M. Lesny, in the presence of Mr. Subhas Bose and other Indians.

Industrial Chemistry in Hindu University

The Department of Industrial Chemistry of the Benares University, for want of accommodation, both in the hostels and class-rooms, were obliged to refuse admission this year to a large number of candidates. This difficulty of limited accommodation will, however, be removed when the new building, which is under construction for the housing of the Department, is ready. Rai Bahadur Jagmal Raja of Allahabad has offered a scholarship of Rs. 100 a month to enable the Department to carry on special research in Indian essential oils. The Department has taken up, this year, the subject of candle manufacture, and one machine has just been purchased. It is meant for manufacturing candles of 12 oz. size. The work on the detection of adulterants in ghee is being continued with new appliances.

Girls' Education

The problem of female education was touched by Rani Laxmibai Rajwade of Gwalior at Saugor in her presidential address on the recent occasion of the annual meeting of Mahila Vidyalaya. The Rani Saheba congratulated the Vidyalaya on the manner in which the institution was being conducted. She referred to the responsibility of parents in regard to the problem and said it was wrong to think that their responsibility ceased the moment they put their wards in schools. It was their duty to make a thorough study of the nature of their children and instil into them the right ideas at the right time. Homes were responsible for the maintenance of proper discipline and it was there that children should receive their training.

Christian Colleges in India

The importance of the part which the Indian Christian colleges must play in future in the work of training India's leaders was stressed by Lord Lothian in a recent address at Manchester. He said that one clear ray of hope emerged from the commission which under the chairmanship of the Master of Balliol recently examined their position. The commission had seen more deeply than any others into certain aspects of the Indian problem. They saw that the answer thereto in the last resort depended on leadership which India itself could produce on the one hand to co-operate and on the other hand to solve India's own problems. Lord Lothian referred to the colleges' long record of success and pointed out that far from being regarded propagators of an alien religion, they were universally respected and welcomed by Indians.

Federal University

Presiding over a lecture on March last by Professor Dutt of Ramjas College, Delhi, on the ideal of a federal university, Sir George Anderson confessed that 15 years ago he was a great supporter of the unitary type of university, but he was convinced now that the federal type of university was most suited to Indian conditions. A federal university would not, he continued, annihilate good colleges with enviable traditions, but develop and encourage constituent colleges. It would not supplant but supplement them. The speaker believed that the most controversial point was about the federal university controlling its colleges.

Professor Siddhanta of Lucknow University supported a residential and unitary university, while Principal Seshadri of Ajmere College thought that the experiment was worth making.

The Bangabasi College, Calcutta

Mr. G. C. Bose will retire from the Principalship of Bangabasi College, Calcutta, from July 1 next and become Rector of the institution. He will be succeeded in the Principalship by his youngest son Mr. Prasanna Kumar Bose, a graduate of Oxford, who was for some time Professor of English Literature of the College. Principal Bose is now 81 years of age. He passed the B.A. Examination in 1876 and wasthe same year appointed Lecturer in Science at Ravenshaw College, Cuttack. In 1881 he was selected as a Government scholar for agricultural education in England. He passed out of Cirencester Agricultural College in 1884, having stood first in the examination. He was elected a Fellow of the Chemical Society of England. On returning to India he started the Bangabasi School in 1885 and after six years added College classes to the institution. Starting with only twelve students, the College now has 1,800 students on its rolls. Principal Bose was nominated a Fellow of Calcutta University in 1906 and remained a Fellow until 1926. He will continue to control the financial administration of the Bangabasi College when Mr. Prasanna Kumar Bose becomes Principal, the latter being in charge of only the academic side of the institution.

Lack of Teaching Hospitals in Bengal

The present condition of Western medicine and its slow progress present a depressing picture to those who look ahead, writes the Surgeon-General with the Government of Bengal in his review of the working of hospitals and dispensaries in the province. The report deals with the conditions at the close of 1932. In Calcutta some progress has been made in the last twenty years, but the Surgeon-General does not consider that " even in this city of two million inhabitants, there is a single hospital which approaches a good provincial teaching hospital in England of twenty years ago. Local funds have not the financial resources to provide efficient hospital relief, and the present state must continue until provincial revenues are utilised to finance the *sadar* hospitals. A start should be made with those hospitals associated with medical schools. It is not to be expected that doctors trained in these indifferent hospitals can contribute anything to increassed public confidence in Western medicine. The policy of district medical schools would be sound enough if we could provide really efficient teaching staffs and up-to-date, well-equipped and well-staffed modern hospitals. We provide neither. There would be no demand for ayurvedic, unani and homeopathic dispensaries if our district hospitals were as good as English provincial hospitals.

Overcrowding in Allahabad University

The Allahabad University has closed for the summer vacation after the LL.B. Examinations. There were about 150 candidates at the LL.B. Final Examination and about 250 for the Previous examination.

The last meeting of the University Executive Council considered and adopted the recommendations of the Delimitation Committee. Among the recommendations of the Committee which are to take effect from July, 1934, when new admissions will be made on their basis, are the following: (*i*) That from the next session, combination of Mathematics with History or Politics should not be allowed in order to give some relief to these two overcrowded departments. (*ii*) That as a matter of experiment, the first-year students taking Ancient Indian History may be taught by the Sanskrit Department.

As regards the Law Department, the Committee noted that the Department of late had come in for a good deal of criticism. It felt no doubt that the present number of 250 students in the single Previous class in LL.B. is much too large and unmanageable. They thought that if the same number was to be kept up next year, it would be absolutely necessary to divide it into two sections which in its turn can only be done if an additional lecturer was appointed. The Committee was therefore strongly in favour of limiting the number of new admissions to 150 only, including the failed candidates of the previous year.

An tiquarian Studies in Assam

Arrangements are being made for the construction of a building for the Department of Historical and Antiquarian Studies in Assam near the Cotton College at Gauhati. This has been made possible by a donation of Rs. 10,000 which Rai Bahadur Radhakanta Handiqui of Jorhat recently made to the Government for a permanent home of the Department.

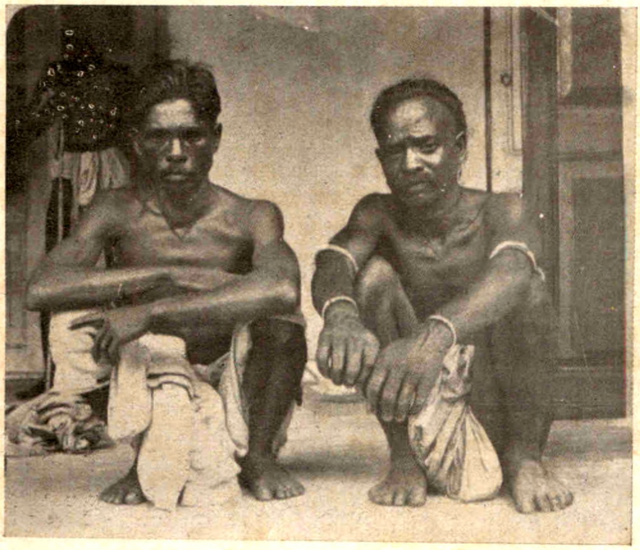
Communal Spirit in Colleges

"The only hope for the salvation of this Province and of this country lies in the emergence of the next generation as more broad-minded, tolerant and generous ; more capable of thinking in terms of Bengal and India, instead of in terms of religious sects, than the generation of elders, who for the moment fill the stage but who cannot remain there forever." This statement was made by Sir N. N. Sircar, replying to a farewell address presented to him by members of the Calcutta University Institute. Mr. J. N. Basu presided.

"I have been painfully cognizant of the fact," Sir N. N. Sircar added, "that communal acrimony is slowly filtering down to college students. I am sure the process has not yet assumed large proportions. If the cloud is now no bigger than a man's hand, it is my fervent prayer that it may soon disappear. Let communal tension be left to people who are fighting over loaves and fishes, who are quarrelling over division of power, who are fighting for more seats in the legislatures, in the hope that it will ensure more jobs for one community, but keep out with a firm hand communal bickerings from colleges and other educational institutions. As a Hindu let me emphasize the point that we cannot do without the good feeling, co-operation and sympathy of the Moslem community who constitute more than a half of the total population of Bengal. We can no more do without them than they can do without us, and after all in most of the essential matters the interests of the two communities must be the same. I am not suggesting that in a policy of give and take one party alone should give and the other graciously take. If there is a will for peace it is never difficult to find the way, You as students in colleges ought not to be troubled with jealousies and bickerings, as while pursuing an academic career, the objects of Hindu and Moslem students must be identical. "If you are unable to keep the canker of communal dissension completely out when you are in early youth, you will find it impossible in later years to prevent its rapid extension."

Mutual Recognition of Degrees

The desirability of mutual recognition of degrees by Indian universities is suggested in the report of the Inter-University Board for 1933. "The fact that degrees of one Indian university are not recognized by another," the report says, "is apt to prejudice their recognition by foreign universities, while it is certainly anomalous that degrees of Indian universities should be recognized by the foreign university but not by an Indian



Left : A Mal Paharia (male)
Right : A Kumarbhag Paharia (male)

A Sauria Village at Sundar-Pahari Bungalow over hill top

Top : A Sauria Paharia (male)

Left : Two Sauria women

Right : A Mal Paharia woman

university." A special committee had been appointed by the Board to study this question. The report of the committee has not met with general acceptance. The Allahabad, Annamalai, Calcutta, Dacca, Nagpur, Osmania and Rangoon Universities have accepted the report entirely, while the Agra, Andhra and Lucknow Universities have merely recorded the Board's resolution. The Aligarh, Bombay and Delhi Universities have not communicated their intentions, the Mysore and Punjab Universities have accepted the report with certain reservations while Madras University has not accepted it. The Board has accepted certain general principles which, in its opinion, should be adopted by Indian universities. It favours the migration of students from one university to another, and urges that the universities should not aim at having overlapping courses of study, especially in scientific subjects, but that different universities should develop particular studies. This would be possible if students were allowed to migrate from one university to another.

Proposed University for Assam

Conflicting views regarding a University for Assam were expressed at public meeting recently held at Jorhat, Assam, under the presidency of Rai Bahadur Radha Nath Phukan, retired Additional Sessions Judge, Assam Valley Division. Stressing the need for a University Dr. Moyidul Islam Bora of Dacca University said that without one Assamese culture could never be brought to the notice of the civilized world, and pointed out that, naturally, Assam's interests would suffer under the Calcutta University. Mr. S. C. Goswami, Inspector of Schools, Assam Valley Division, emphasized that if a university was to be constituted it should be an Assamese University, as distinct from an Assam University. He paid a tribute to the work of the Calcutta University, and expressed the opinion that for the present it would be advantageous for Assam to continue under it.

Delhi University Reforms

The financial implications of the proposal to develop Delhi University into a federal institution has recently been discussed in a letter addressed by the Government of India (Education Department) to the Chief Commissioner in Delhi. The letter indicates the type of expenditure for which the Government would be prepared to consider requests for contribution when financial circumstances permit. It is emphasized that it is essential that all unnecessary duplication whether between the university and the colleges or between the colleges themselves should be avoided. Universities should not become lifeless replicas of each other, says the letter but should strive to make a few distinctive contributions towards widening of human knowledge. Teaching should ordinarily be provided by the constituent colleges working in close co-operation with each other. The federal university should supplement not supplant the teaching of the colleges and that mainly in subjects which are beyond the normal scope of the colleges or in which centralized teaching is advisable. It is suggested in illustration that science might be provided by the university by the agency of teachers of varying ranks who would be appointed and maintained by the university. Similarly most of the activities of the law department would come within the same category though subjects which are common with those in the history department might conveniently be taught by the collegiate agency. Any sharp difference between university teaching and college teaching is therefore deprecated, not only as giving rise to unnecessary teaching but also as placing the university in a difficult position *vis-a-vis* the colleges.

Finally, the Government of India are reluctant to arrive at a definite decision until all avenues of solution have been carefully explored. New considerations are coming more and more into prominence. The growing tide of unemployment among graduates should be stemmed and there is now an uneasy feeling that the system of biennial examinations is open to grave objection especially as an incentive to cram and as an obstacle to continuity of study. It has been suggested that a more radical treatment is required and that though the present period of school training is too short for those who desire admission to university studies, it is also too prolonged for those whose bent does not lie in the direction of literary studies. A proposal has, therefore, been made to shorten the secondary course and increase its efficacy by providing all teaching except in English through vernaculars. By these means it is hoped that many students who now attend University courses will be diverted at an earlier stage either to occupations or to separate vocational institutions. Over and above a shortened secondary course, there might be a three-year higher secondary course for a smaller number of pupils desirous of admission to a three-year degree course in the University. Thus the evils of biennial examinations might be mitigated and the practical objection to accepting the present intermediate as the stage of admission would be removed.

The Government of India has invited the views of the University on this general proposal which has received support from the recent University Conference.

Calcutta Teachers' Conference

Presiding yesterday at the Calcutta Teachers' Conference held at Bowbazar School, Mr. J. Chaudhuri, a former Fellow of Calcutta University, discussed certain important problems relating to secondary education in Bengal. At present, he said, there was no agency for the systematic control or guidance of secondary education. Neither the University nor the Government Education Department had any real responsibility with regard to the curriculum prescribed for over 1,000 secondary schools in Bengal. The text-books for the Matriculation standard and the preparatory classes were prescribed by the University, and those for the lower classes by the Text Book Committee. There was thus little co-ordination or continuity in the existing system of education with the result that "both the time and energy of the students were wasted to a great extent in the course of the ten years that they spend in school." "In the lower classes," Mr. Chaudhuri went on, "such a multiplicity of books and subjects are prescribed, that it is sheer cruelty to make the boys get them up by rote and the education imparted serves more often to create confusion of ideas in the minds of children than to stimulate their intellect or regard for truth. The teachers are not responsible for this unsatisfactory state of our school education. It is the absence of any system and method on which such education is conducted that is responsible for the unsatisfactory results. The machinery and method of selecting text-books for our schools has assumed a character that is little short of a public scandal. The Text Book Committee functions without the co-operation of the only men who could advise it best, namely, the teachers. It can hardly be denied that the average Bengali school boy of to-day is distinctly inferior to his predecessor of 20 years ago and the reason for that deterioration is to be sought not in any general decline of intelligence, but in the foisting of ill-written text-books and in the introduction of diverse new-fangled methods of teaching which are little followed in practice. Complaints are often heard that merit is not the only consideration that prevails with the Text Book Committee in the selection of text-books. Whether that charge be true or not, it is beyond question that the books chosen reflect a lack of understanding of the needs of boys and a lack of the sense of what is proper for young and impressionable minds.

Educational Films

That in each State there should be a central national organization to be co-ordinated with the Institute of Educational Cinematography in Rome, which would act as a clearing house for information and suggestions and practical propaganda, was amongst the resolutions passed at the first International Congress of Educational Cinematography, which concluded its sitting in Rome recently. Resolutions on questions relating to methods of using films in schools and outside for educational purposes and for rural uplift were also considered and adopted, says a Rome message.

State subsidies for the production of suitable films were also recommended.

Teaching of Law in Universities

The need for reform in the teaching of law in the various Universities of the United Provinces has for the past few months been the topic of discussion not only in the University Councils but also in the Press. The main criticism levelled against the law departments of the Universities is that the course at present in existence conduces to turn out a large number of Law graduates of inferior standard, resulting in the overcrowding of the profession and a general lowering of efficiency. The Universities of Allahabad and Lucknow have recently introduced certain palliative measures with a view to combating this evil. The Allahabad authorities have made it a rule that no student can appear simultaneously in two final examinations in post-graduate courses. This means that a student has to put in three years if he wants to qualify for the Master of Arts or Master of Science degree along with the Law degree of the Allahabad University. The Lucknow University, while placing no such restriction on students, has taken certain steps to regulate admission to the Law Department. Evening classes will still be held, but arrangements have been made to hold tutorial classes in the day and, with this end in view, the authorities recently made provision for the appointment of two full-time Readers. This step will prevent many outsiders employed in other professions, as well as the majority of science students preparing for the M.Sc. Examination, from taking the Law course. These measures, however, are merely pailiative and will not achieve the desired result. Persons interested in the future of the legal profession are, therefore, straining their endeavours to get the various Universities in the Provinces to introduce more radical reforms. In this connexion a suggestion has been made to call a conference of the five Universities of the United Provinces with a view to co-ordinating the teaching of law in such a way as to increase the efficiency of the Department. The conference is expected not only to devise a uniform scheme for the imparting of legal education but to put an end to the rivalry that at present exists to attract students to the Law Departments at the cost of efficiency.

Calcutta Historical Society

The annual general meeting of the Calcutta Historical Society which completed last year the 26th year of its existence, was held yesterday in the Society's office at 3, Government Place, West. Mr. C. W. Gurner presided. The financial condition of the Society was becoming weaker and weaker every year and the Committee appealed to all those who are interested in the cause of historical research in this country, to exert their personal influence to increase the membership of the Society. " The Committee," the report went on, " are greatly indebted to Sir Evan Cotton who, even in his retirement at Eastbourne, continues to watch the activities of the Society with paternal interest. We are particularly grateful to him for his valuable contributions to *Bengal: Past and Present*, each issue of which contains one or more articles from his masterly pen. "The Committee are also thankful to all those who have helped the journal with their valuable and interesting contributions. The following office-bearers were elected for the year 1934: Chairman of the Committee, Sir Jadunath Sarkar: Editor, Mr. C. W. Gurner: Honorary Treasurer, Mr. D. C. Ghose: Honorary Secretary, Mr. A. F. M. Abdul Ali: Honorary Manager and Assistant Editor Mr. Narendra Nath Ganguly.

Indo-Italian Cultural Co-operation

(*a*) Prof. Dr. Mahendranath Sarkar delivered lectures at the Italian Institute for the Middle and Far East, founded in Rome by Mussolini, with a view to promote the ideal of approach between Europe and Asia.

Dr. Mahendranath Sarkar delivered a series of five lectures on Indian culture and philosophy. The Italian Press spoke highly of the lectures and published the photo of Dr. Sarkar. His Excellency G. Tucci, member of the Royal Italian Academy, wrote a highly appreciative article in *Il Messagaro* on Dr. Sarkar's lectures, of which the following are a few translated excerpts:

Prof. Mahendranath Sarkar, author of many valuable books on Indian philosophy, has come on invitation to develop in five lectures a most interesting subject: ' The mystic and speculative development of India through some fundamental stages.' He has followed a different method from the one universally accepted. He did not start from the old to arrive to the modern time, but studying some of the most representative figures of contemporary India, as Ramkrishna, Vivekananda and Aurobindo Ghose and illustrating the fundamental attitude of their spirit and their mystic visions or their speculative constructions, has shown how the old Indian soul lives in them once more unexhausted and full of vigour; that Indian soul which already establishes in the sublime philosophy of the Upanishads and triumphs with all the violence of its mystic impetuosity in the insuperable pages of the Bhagvat Gita and spreads itself in the Tantra. The lessons of Sarkar have had the remarkable merit that, leaving aside any doctrinal classification and any heavy systematical structure they have brought one directly to the essential forms of the Indian though', to those fundamental institutions without which not only one could not think of the religion of India or of her mysticism, but not even of her historical life.

(*b*) The Italian Fascist National Federation against Tuberculosis have placed at the disposal of the International Union against Tuberculosis six scholarships at the Benito Mussolini Institute in Rome.

These competitive scholarships, of a value of 6,000 lires respectively, plus board and lodging, are intended to enable foreign medical practitioners to stay at the Benito Mussolini Institute in Rome for the purpose of following a course of studies. This stage of eight months will correspond with the academic year (from November 15 to July 15) including the usual holiday periods.

The scholars will reside at the Institute.

The scholarships will, preferably, be awarded to young physicians who are already familiar with tuberculosis problems and who wish to improve their knowledge of this branch of medicine.

The kind of work undertaken at the Institute will be subject to an agreement between the Director of the Institute and the candidate.

The publication expenses resulting from this work may be defrayed partly or entirely by the Institute.

The scholarships will be awarded at the summer session of the Executive Committee, which will meet this year in connection with the Conference of Warsaw, on Monday, September 3, 1934. The names of candidates, accompanied by particulars as to their age, qualifications and professional experience, must be forwarded to the Organizing Secretary, King George Thanksgiving (Anti-Tuberculosis) Fund, Indian Red Cross Society, "Sherwood," Simla, W. C., so as to reach him not later than July 1, 1934.

Educated Unemployment

"It is the lack of adequate facilities for vocational and specialized training and also the disinclination of our educated young men for anything other than clerical and literary work which are responsible for much of the unemployment among them," observed Rao Bahadur S. E. Ranganathan, Vice-Chancellor of the Annamalai University, in the course of an address on "Education and Unemployment" at the Ootacamund Y. M. C. A. to-day. His Excellency Sir Muhammad Usman presided. Proceeding, he said that educational reorganization alone could not solve the problem of middle-class unemployment. An important factor in the solution of the problem was a radical change in the psychology of the classes which sought education and the creation of conditions favourable to the development of the industries, trade and commerce of the country. "The diversion of the great majority of students," continued the speaker, "at the end of the high school stage either to occupations or to technical institutions is absolutely necessary both for reducing unemployment and for maintaining university work at a reasonably high standard." Prof. Ranganathan suggested the establishment of vocational institutions by Government so that students after finishing their secondary course could be trained to become skilled industrial workers. As industrial initiative was still weak in India, Government might set up model factories at suitable centres in order to encourage private agencies to follow their examples. He next referred to the efforts of the Universities Conference to tackle the unemployment question. Apart from the establishment of the University Employment Bureau, it was the considered opinion of the conference that the time had come for the universities to make adequate provision for technological education. Technological courses of study would provide work for a certain number, but the aim of instituting such courses was not so much that the universities should solve the problem of unemployment as that they should, through these advanced scientific studies and research, assist in the development of the industries of the country and promote national well-being.

Indian Education Review, 1927-32

The danger of the increasing number of University students, most of whom are unfitted to benefit by university education, is stressed by Sir George Anderson, Educational Commissioner with the Government of India, in the tenth quinquennial review of the progress of education in India during the years 1927 to 1932.

It has been suggested by the Calcutta University Commission, as well as by other authorities and persons, says Sir George Anderson, that a remedy for this defect would be to *remove the intermediate classes from the jurisdiction of universities and also to strengthen the School foundations by formation of intermediate colleges.* Attempts have been made to carry out, though incompletely, this proposal, notably in Bihar, the Punjab, the United Provinces and at Dacca.

The problem will not be solved merely by the arbitrary removal of these pupils. It is not equitable that boys should be denied facilities for education merely because they have no bent for literary education. Effective substitutes more suitable to their needs and capacities are required. Such substitutes would be a type of higher vernacular education in rural areas which will be capable of expansion, which will be in harmony with village conditions and requirements and which will train up boys and girls desireous of remaining a part of the village and of spending lives of service to the countryside. In urban areas it would ordinarily take the form of vocational training of various types, imparted in separate institutions and probably adjusted to the general scheme of education.

There was a slackening in the rate of expansion of education in all provinces, *except in Bengal and Assam.* In the Punjab the recognized institutions decreased during the period by 1,860 and in Bihar and Orissa by 2,458. The enrolment figures for all recognized institutions compared unfavourably in most provinces with those of the previous quinquennium but all provinces, except Bihar and Orissa, recorded an increase. This, the review regards, is generally satisfactory in view of the abnormal nature of the times.

It seems probable, the review goes on, that the supremacy in education which Madras gained in the past over other provinces on account of other reasons will be increased still further by its more stable financial position.

At the other end of the scale is the recently constituted province of Bihar and Orissa. With tremendous leeway to make up, it is all the more unfortunate that Bihar receives so little financial support.

The review next discuses the advantages and disadvantages in regard to education resulting from the transfer of responsibility to the provincial Governments. Many advantages, it says, have resulted from the transfer—in the development of initiative and the desire to experiment in the closer contact with public opinion, and in the removal of delays caused by the necessity of referring all important questions to a distant authority.

Several provincial reports and the Hartog Committee's findings are quoted to illustrate the disadvantages which have accrued from the transfer of responsibility. The Hartog Committee were of opinion that the Central Government should not be relieved from all responsibility for the attainment of universal primary education. The Committee were further of opinion, that the Government of India in making grants for mass education should take measures to assure itself that waste was not perpetuated.

The Government of India have been impressed by the force of these suggestions. These have been forwarded to provincial Governments for their opinions and advice. The response received from the provinces has been distinctly favourable, and there is a clear indication that a spirit of aloofness and exclusiveness is giving way to a keen desire for increased co-operation and interchange of thought and experience.

The review mentions several defects in the administration of education. The foremost of these is stated to be insufficiency and inefficiency of the inspecting staff. Some of these defects are attributed by Sir George Anderson to the cessation of recruitment to the Indian Educational Service and still more, to the long delay in substituting anything in its place.

With regard to the prospects of future development of universities, the review expresses the opinion that, though undoubtedly beneficial in certain directions, unitary universities in India have not been successful in affording relief to the already overstrained affiliating universities. In spite of the fact that there were eighteen universities in India, Calcutta University had an enrolment of 26,000, Madras of 16,000, Bombay 14,000 and the Punjab 17,000. The increase in enrolment in the Punjab University was phenomenal. Wheress in 1917 students numbered 6,583, the enrolment in 1932 approached 17,000 in spite of the creation of the Delhi University.

In every university, the review remarks, there is a danger of power passing into the hands of a small clique of interested persons but the danger is greater if a university is located in a small centre where there is a paucity of interests and which is aloof from the wider currents of public life. In such cases the best remedy is to make ample provision for representation of outside interests and persons. This can best be effected by preserving a sufficient measure of nomination.

" It might have been hoped that, having been freed from wasteful overlapping and duplication, which is an almost inevitable concomitant of the affiliating system, unitary universities would have proved to be economical but such is far from having been the case. *One of the main causes of high expenditure is the unregulated competition which now runs riot between universities, affiliating as well as unitary.*

Each university seeks to be a self-contained unit, bent on providing ample facilities for higher education and research in almost every conceivable subject, needless and often ignorant of what is being done in other universities. This danger of overlapping is particularly great in the domain of science in consequence of the high initial and annual expenditure involved. It is difficult to suggest remedies to prevent this insidious form of extravagance but India should have a university system which will promote higher learning and research, which will provide suitable training for her young men and women and which, above all, will be within her means. A better solution of these vexed problems would appear to lie in the direction of a federal type of university in which the university and its colleges, especially those which are in close vicinity, would be bound together in a close co-operative union.

The review quotes copiously on the question of secondary education from provincial reports and comes to the conclusion that the position is critical in all the provinces. The several stages of education should be recast and redefined, so that each shall have a clear and attainable objective. The primary stage should provide the means of attaining literacy and the rudiments of learning for the masses. The secondary stage should be freed from university domination and from merely urban requirements; its completion should be marked by an examination which would be a clearing house for those requiring further preparation for admission to a university, as well as for those who would be diverted to vocational training. The collegiate stage should not be clogged by a large number of students ill-fitted for such education. Vocational training should cease to comprise a few additional classes in secondary schools. The scheme of examinations should be recast. Facilities for the teaching of a vernacular in the collegiate stage and for the training of graduates who have taken up a vernacular course should be improved as the most effective means of introducing throughout the secondary stage better teaching in and through the vernacular. The vernacular system of education should be both extended and developed. Its aim should be to provide a sound general education, complete in itself, which, if properly regulated, would do much to build up a spirit of leadership and initiative in the countryside.

The review next deals with the wastage in primary education, *i.e.*, premature withdrawal of pupils from schools, and with stagnation, *i.e.*, retention in a lower class of a child for more than one year. It expresses the opinion that the high hopes entertained five years ago with regard to compulsory primary education have not been fulfilled, and doubts whether large additional sums should be spent on compulsion in many provinces. Increasing interest was taken during the period under review in the education of girls and women. The number of girls at school increased during the quinquennium by as many as 650,292 as against 958,744 additional boys. But the necessary financial support was not forthcoming owing to the inability of provincial Governments to maintain the increased measure of financial support which had been given in the previous quinquennium. The position, therefore, was critical.

Indian Students for Europe.

The folly of sending Indian students to foreign countries without ascertaining beforehand their qualifications and fitness for prosecuting studies abroad, is emphasized by Dr. Quayle in his report on the work of the Education Department of the High Commissioner's office for 1932-33. Dr. Quayle, with whom Sir Bhupendra Mitra entirely agrees says: "It is of the utmost importance that Indian parents and guardians should carefully assure themselves that the requisite training is not available in India and that students are in every way fitted by physique, temperament and training, and also that there are adequate financial resources for prosecuting their studies in the West. Many young Indians who came to this country are not only unable to derive any benefit from their sojourn, but definitely suffer in health, pocket and peace of mind. The total number of students which the universities and colleges of the British Isle can accept is limited and a substantial majority of admissions must necessarily go to those whose homes are in the British Isles. Most of the remaining vacancies are filled by students coming from all parts of the Empire, and of this overseas contingent, about three-fifths come from India. While, therefore, it is a fallacy to suppose that there is any tendency to bar Indians because they are Indians, it is equally fallacious to imagine that an Indian ought to be admitted, merely because he is an Indian."

Ourselves

[I. A Dastardly Outrage. II. The late Sir Bipinbehary Ghose. III. Sir Asutosh Day. IV. Professor Herambachandra Maitra. V. Professor J. R. Banerjea VI. Dr. Montessori. VII University Appointments. VIII. Ghosh Travelling Fellowships. IX. Indian Universities and Royal Commissioners' Scholarships. X. Employment Advisory Bureau and the University. XI. Journal of the Department of Science. XII. New Affiliations. XIII. Lectures by Dr. A. K. Das XIV. A Gift for Anglo-Indian Education. XV. History Syllabus for B.A. XVI. A new Ph D. XVII. Sir Asutosh Medallist. XVIII. Dacca Board. XIX. Recognition of a Lecturer. XX. Examination Results. XXI. New Fellows. XXII. Notifications.]

I. A Dastardly Outrage.

The dastardly attempt on the life of His Excellency Sir John Anderson when he was attending the races at Darjeeling on 8th May last has received a chorus of condemnation from one and all, irrespective of caste, creed or political opinion. This is the second occasion within a period of about 28 months when an attempt has been made on the life of the Governor of Bengal. On both the occasions the escape has been truly providential. The Syndicate met at a special meeting on 9th May last when the following resolutions were adopted:—

(1) That the Vice-Chancellor and Syndicate offer their sincere congratulations to His Excellency the Chancellor on his providential escape and they strongly condemn the dastardly outrage and deplore the exploitation of pupils and students for terroristic activities.

(2) That the Registrar be requested to communicate the above resolution to the Private Secretary of His Excellency the Chancellor by wire.

At the meeting of the Senate held on 26th May the Vice-Chancellor communicated the resolution to the Senate. We desire to associate ourselves whole-heartedly with the sentiments expressed in the resolution of the Syndicate.

* * *

II. The Late Sir Bepinbehari Ghose.

The death of Sir Bepinbehari Ghose, on 22nd May last, has removed from our midst a distinguished Bengali. Sir Bepinbehari was one of the leading Vakils of the Calcutta High Court and for several years was one of its eminent Judges. He received his early training at the hands of his great brother, the late Sir Rashbehari Ghose. He discharged his duties as a Judge with great ability and distinction. Apart from his legal acumen, he was well-known for his impartiality and independence and thus won the spontaneous confidence of the members of his profession as also of the public at large. Even after his retirement from the Bench he was not allowed to enjoy his well-earned rest. He was called upon to act twice as a member of the Bengal Executive Council and once as the Law Member of the Viceroy's Executive Council. He was a man of wide culture which was attributed mainly to his extensive reading and travel. He was one of the kindest of men and in private life was entirely unostentatious, never allowing anyone to feel the superiority of his official rank. He was intimately connected with our University, having been a member of the Senate for the last eight years and for some time Dean of the Faculty of Law. We desire to convey our sincere condolences to the members of the bereaved family.

* * *

III. Sir Asutosh Day.

The tenth death anniversary of Sir Asutosh Mookerjee was celebrated in Calcutta on 25th May last. A short and simple ceremony was organised in the morning at the foot of the statue which was recently unveiled at the Chowringhee corner. The statue was garlanded and bedecked with flowers. In the evening the marble bust at the head of the main stairs of the Darbhanga Building was elegantly decorated with flowers and foliage. Members of the Senate, teachers and students were all assembled to pay their silent tribute to the memory of one who had done so much for educational progress in Bengal. On both occasions Sir Hassan Suhrawardy, Vice-Chancellor, presided. Speaking in Bengali, he paid eloquent tributes to the memory of Sir Asutosh, pointing out that although ten years had passed since his demise, he was still remembered with increasing feelings of loyalty and affection.

* * *

IV. Professor Herambachandna Maitra.

Professor Maitra has resigned his appointment as a paid teacher of the University. We shall be failing in our duty if we do not record here our sense of deep appreciation of the services which he has rendered to the University practically since the inauguration of the scheme of Post-Graduate studies in Calcutta. He was indeed a tower of strength; he inspired generations of students as much by his erudite lectures as by his lofty character. We are glad to find that he has agreed to continue as an honorary teacher in the department. The continuance of his association, whatever be its form or character, will bring credit and honour to the department itself.

* * *

V. PROFESSOR J. R. BANERJEA.

The retirement of Mr. J. R. Banerjea from the office of Principal, Vidyasagar College, has recently been announced. Mr. Banerjea is a well-known figure in the field of education in Bengal. Apart from his scholarly attainments, he is justly regarded as perhaps the most fluent speaker in English in the province. We cannot but recall on this occasion the devotion with which he has worked for the educational advancement of Bengal. His record of work in Vidyasagar College extends over an unbroken period of more than 40 years, a record of which any one would justly feel proud. Mr. Banerjea's energy is still unabated and we note with pleasure that he has accepted an appointment as professor of English in Ripon College from the beginning of next session.

* * *

VI. DR. MONTESSORI.

It will be recalled the Senate appointed Dr. Montessori a University Reader some time ago and invited her to deliver a course of lectures dealing with methods of school teaching. Her visit to India however has been delayed, much to the disappointment of persons interested in seeing a new educational system introduced in our schools. We are now glad to announce, according to intimation received from the Royal Consul General for Italy, that Dr. Montessori expects to visit India during the next cold weather. Arrangements are being made by the University and the Calcutta Corporation for an exhaustive course of lectures which will include a complete and fair elucidation of her method of teaching and is likely to be extended to a period of at least three months.

* * *

VII. UNIVERSITY APPOINTMENTS.

The Senate have re-appointed Mr. Jaygopal Banerjee University Professor of English for another year. Several other re-appointments in different departments of study were also sanctioned by the Senate. Two new appointments have been made in the department of English. Mr. Jitendralal Banerjee and Mr. R. C. Bonnerjee have been appointed part-time lecturers. Both are scholars of repute; it is needless to say that they will strengthen the staff in English and their active association with the teaching side of the University will act as a stimulus to the students.

The Senate on the recommendation of the Post-graduate Executive Committees have appointed Mr. Arthur Mowat, M.A., and Mr. Nibaranchandra Ray, M.A., Extra-mural Lecturers in English and Physics respectively for 1934-35. Both of them belong to Scottish Church College.

* * *

VIII. GHOSE TRAVELLING FELLOWSHIPS.

The Rashbehary Ghose Travelling Fellowships for the year have been awarded to Miss Sakuntala Rao, M.A. (Arts), and to Dr. Jogendrachandra Bardhan, D.Sc., and Mr. Bhabeschandra Mookerjee, M.Sc. (Science). This is the first time since the foundation of the endowment by the late Sir Rashbehary Ghose that the Fellowship has been awarded to one of our lady graduates. Miss Rao has done creditable work in Calcutta and those who know her and her work feel confident that she will do full justice to the fellowship granted to her. She will study a subject which is of immense practical value to us, namely, " how far Western methods of women's education can be utilised in India, particularly in Bengal, in consonance with the traditional ideals, psychological, social and religious outlook of India's womanhood, keeping in view the new transitional facts and influences of the present regenerative age."

Dr. Bardhan who is now working in the University College of Science and has already established his reputation as a research worker of first-rate merit, will continue his researches in Synthetical investigations in the Sterol and Oestrain group at the Royal College of Science, London.

Mr. Mookerjee who is now Professor of Physics at St. Paul's College, Calcutta, will undertake investigations into the modern principles of long-distance telephony, picture telegraphy and television, subjects which are capable of immense development in India.

* * *

IX. INDIAN UNIVERSITIES AND ROYAL COMMISSIONERS' SCHOLARSHIPS.

The Syndicate have recently taken up the question of participation of students of Indian Universities in the scholarships annually awarded by the Royal Commissioners for the Exhibition of 1851 in England. It appears that a number of these scholarships is open to overseas Universities of the British Empire but the Indian Universities are not included in this category. It may be that when the rules were originally framed by the Royal Commissioners, Indian Universities had not attained the status which they now enjoy. There can be no question that Universities in India, at any rate several of them, notably Calcutta, have now made elaborate arrangements for higher teaching and research in various subjects of Arts and Science. The Universities can also legitimately claim to have produced in recent years Indian scholars and advanced students whose activities have won recognition from all parts of the world. It is therefore only fair, to put it mildly, that the students of Indian Universities should have the same chance as students hailing from other Universities of the Empire. The Syndicate have addressed the Secretary of the Inter-University Board on the subject so that the Royal Commissioners may be approached on behalf, not of one, but of all Universities. The Syndicate have also requested the Government of Bengal to take up the matter and to approach the Government of India, so that the latter may also directly address the Royal Commissioners on the subject. In view of the importance of the question, we trust some members of the Indian Legislative Assembly will also be good enough to take the matter in hand.

* * *

X. EMPLOYMENT ADVISORY BUREAU AND THE UNIVERSITY.

The Syndicate recently considered the report of the Committee appointed by them dealing with the question of the establishment of an Employment Advisory Bureau, a matter on which the opinion of the University was asked for by the Government of Bengal. The

Committee consisted of Mr. W. C. Wordsworth, Mr. C. C. Biswas, Professor P. N. Banerjea, Mr. Syamaprasad Mookerjee and Professor P. N. Ghose. The Syndicate have adopted the report and have addressed Government accordingly.

The Committee point out that while the University should welcome the proposal as a step towards the solution of the problem of unemployment among the educated youths of Bengal, such a bureau by itself can never secure the end in view. It is accordingly suggested that before the work of the bureau can be expected to be successful, there must be an adequate guarantee that it will receive the active co-operation of the various business interests and large-scale employers in the province. Employers must agree to serve on the bureau and its services should be utilised by them at the time of filling up vacancies. We are aware that Employment Bureaus have been established in other provinces in India but most of them have hardly been of any practical help. The Committee have therefore laid special stress on this aspect of the question and have requested Government to ascertain how far the employers would be willing to assist in the actual working of the bureau. The Committee have included in their report a list of employers who in their opinion should be approached by Government for such co-operation.

The Committee have also suggested that the existing Students' Information Bureau, whose main purpose is to assist students who want to proceed to foreign countries for study, may be reorganised and entrusted with the work of the bureau.

The Committee have also expressed their opinion that there should be one bureau for the whole of Bengal which may have a working committee at Dacca.

* * *

XI. JOURNAL OF THE DEPARTMENT OF SCIENCE.

The University now publish two journals, one of the Department of Letters and another of the Department of Science. The journals are not however published at regular intervals. They contain articles mainly written by University teachers and research-workers and are published when a sufficient number of articles has been collected. A new scheme has just been approved by the Syndicate which will result in the re-organisation of the journal of the Department of Science.

Henceforth it will be regularly published three times a year. It will mainly deal with Botany, Geology, Zoology, Physiology and Anthropology. The reason why Mathematics, Physics and Chemistry have not been included in this list is that three journals dealing with these subjects are already printed at the University Press and are largely contributed to by the members of our staff. These three journals are Bulletin of the Indian Mathematical Society, Journal of the Indian Chemical Society and the Indian Physical Journal. Although the University Journal will deal mainly with the sciences noted above, the Board of Editors may publish monographs dealing with other sciences, if important contributions reach their hands and they consider their publication desirable in the interest of research. We hope the new journal will be able to maintain a high standard of quality of articles and will soon establish its reputation as a first class journal.

* * *

XII. New Affiliations.

The following colleges have been granted extension of affiliation in the subjects noted below:—

College.	Subject.	Examination.
Bankura College, Bankura	Bengali (as second language) and Physics.	B.A. and B.Sc.
Bangabasi College, Calcutta	Biology	I.Sc.
Vidyasagar College, Calcutta	Pali	B.A.
Loreto House, Calcutta	Elements of Civics and Economics (Pass).	I.A. and B.A.
Scottish Church College, Calcutta	Zoology	I.Sc.

The Scottish Church College has also been granted permission to open B.T. Classes for women.

* * *

XIII. Lectures by Dr. A. K. Das.

The Syndicate have thankfully accepted the offer of Dr. A. K. Das, M A., D.Sc., of the Indian Meteorological Service, now at Alipur Observatory, to deliver a course of three lectures on *The Physics of the Earth.* The lectures will deal with the general topics of Geophysics, such as cosmical evolution of the earth and its atmosphere, the phenomena of the atmosphere in relation to climate and weather and other electrical and optical phenomena of the atmosphere. The lectures are expected to be delivered when the new session begins in July.

* * *

XIV. A Gift for Anglo-Indian Education.

The question of interpreting an indenture of settlement executed by the late Mr. Samuel Saunders in 1903 came before the High Court last month. The University was greatly interested in the matter as there was a provision in the deed that under certain conditions the University would receive a sum of two lacs of rupees for the encouragement of Anglo-Indian education. The grand-daughter of the late Mr. Saunders contested the claim of the University. As there were doubts as to what the effect of the settlement was, the matter came before the High Court for decision. We have no desire to refer to the details here. It will be enough to note that the dispute has ended in a manner which is not entirely unfavourable to the University. The parties have come to a settlement whereby it has been decided that after the death of the grand-daughter and her father and mother, the University will receive a sum of a lac of rupees which will be spent for the purposes contained in the original deed of settlement. We quote below the object for which the University will be entitled to spend the income of this sum:—

> "Out of the income, the University will grant such and so many scholarships and of such amount or amounts per month to the sons or daughters of Anglo-Indians or Eurasians of English, Scotch or Irish descent who having passed the I.A. or I.Sc. Examination of the Calcutta University would be desirous of prosecuting their studies and entering the profession of law, medicine or engineering and tenable for such period or periods as the University may determine."

The gift was accepted by the Senate on 26th May last. All honour to the memory of the late Mr. Saunders, who though, not a Bengali, had faith in the work of Calcutta University and realised more than 30 years ago the influence which the University was likely to wield in furtherance of the best interests of his community.

* * *

XV. History Syllabus for B.A.

It will be recalled the syllabus in History for B.A. (Pass and Honours) was revised two years ago. As the syllabus introduced many new changes and the text-books prescribed in accordance therewith were also largely altered, the University, acting on representations received from the colleges, decided to postpone the operation of ill the commencement of the session 1934-35. few weeks the University have received further re- from some of the colleges suggesting that the operation w regulations might be postponed for a further year. The er was fully considered at a meeting of the Board of Studies in History. It has been decided that the regulations should be given effect to from the ensuing session. The principal difficulty, it appears, arises out of the fact that a number of alternative subjects has been prescribed. The Board has made it clear that it is not intended, neither is it expected, that each college will make provision for the teaching of *all* these alternative subjects. The Board feels that the colleges will not find it difficult to give effect to the new syllabus if they limit their attention to one of the alternative subjects for the present. It has also been suggested that in July next an informal conference may be held between the members of the Board and the professors of History in the Calcutta Colleges so as to decide how the alternative subjects might be distributed among the colleges in Calcutta. Any agreement at which the colleges might arrive as a result of such deliberations cannot obviously be given effect to before 1935-36. The Syndicate have generally approved of the recommendations of the Board and have directed that the colleges be informed accordingly.

* * *

XVI. A NEW PH.D.

Mr. Sukumar Datta, M.A., has been admitted to the degree of Doctor of Philosophy. He submitted a thesis entitled "A Critical Survey of Supernaturalism in English Romantic Poetry, its growth and Phases of Development (1780-1830)," which was examined by a Board consisting of Professor E. Legouis, D.Litt., Professor H. W. Garrod, C.B.E., D.Litt., and Dr. Oliver Elton, M.A., D.Litt. Mr. Dutt is now working as professor of English at Delhi, and is well-known as a sound scholar and a successful teacher. We offer him our congratulations on the new academic honour earned by him.

* * *

XVII. SIR ASUTOSH MOOKERJEE MEDALLIST.

The Sir Asutosh Mookerjee Medal in Letters for 1932 has been awarded to Mr. Nalininath Dasgupta, M.A., the subject of his thesis

being "*History of Vaishnavism in Bengal.*" We o
tions to Mr. Dasgupta on his success.

* * *

XVIII. Dacca Board.

Mr. C. C. Biswas and Mr. S. P. Mookerjee have been electe
representatives of the University on the Dacca Secondary and Intermediate Board for 1934-35.

* * *

XIX. Recognition of a Lecturer.

We are glad to find that the Ministry of Education in Persia have recognised the devoted labours of one of our University teachers in the department of Arabic and Persian, Mr. M. Ishaque, M.A. He recently published a book written in Persian dealing with the poets and poetry of Modern Persia. Mr. Ishaque was not satisfied with carrying on his research work in Calcutta and at considerable inconvenience he went to Persia last year and spent a good deal of his time in collecting necessary materials for his book. The book has been very well received and the Persian Government have awarded him a medal in recognition of Mr. Ishaque's work. We offer him our cordial congratulations.

* * *

XX. Examination Results.

We give below a tabular statement of the results of the I.A. and I.Sc. Examinations, 1934, and also of the medical examinations.

* * *

I.A. and I.Sc. Examinations.

	No. of Candidates.		Percentage.		Division.			P.C. of Colleges.	
	Appeared.	Passed.	1934.	1933.	I.	II.	III.	Calcutta.	Moffussil.
I.A.	4,812	2,815	58·7	60 6	862	1,433	520	56·5%	60·77%
I.Sc.	3,575	1,948	54·8	53·6	645	971	332	52%	60%

Medical Examinations.

	Appeared.	Passed.	Percentage. 1933.	Percentage. 1934.
Pre. Sc. M.B.	227	167	73·5	70
First M.B.	166	113	68	62
Second M.B.	128	89	69·5	71
Third M.B.	131	106	80·1	83
Final M.B.	217	65	29·9	31·8

2. The salary attached to the Chair is Rs. 800-50-1,000, bu making appointments to the Chair it shall be open to the Senate to offer a higher initial salary in a special case.

3. The Professor shall be a whole-time officer of the University and shall not, without the sanction of the relevent. authorities previously obtained, hold any other office to which any salary, emolument or honorarium is attached.

4. The Professor shall be entitled to receive a gratuity according to rules or to the benefit of the University Provident Fund.

5. The Professor shall be eligible for the privilege of regular academic vacations and holidays of the University and shall be subject to such leave rules as the Senate may pass from time to time.

6. The Professor may be placed on probation for a specified period at the end of which the appointment may be made permanent.

7. The Professorship is open only to Indians (that is, person born of Indian parents as contradistinguished from persons who are called statutory natives of India).

8. The duties of the Professor shall be as follows:—

(*i*) To devote himself to original research in his subjects with a view to extend the bounds of knowledge.

(*ii*) To stimulate and guide research by advanced students in his special subject in the *University College of Science* and generally to assist such students in post-graduate study and research.

(*iii*) To superintend the formation and maintenance of the Laboratory of the College of Science in his own subject.

The Professor shall be required to arrange for the adequate instruction of students for the degree of Bachelor of Science with Honours, Master of Science and Doctor of Science and also of other students who may be exceptionally qualified in the subjects concerned although they may not be even under-graduates of any University provided that they be recommended by the Governing Body.

9. The Senate may, on the recommendation of the Governing Body of the Palit Trusts and on such terms as the Senate may decide, require the Professor-elect to receive special training abroad, before entering upon the duties of his office.

10. The Professor may voluntarily resign his appointment at any time upon not less than six months' notice given by him in writing to the University. He shall be liable to removal by the Senate on the ground of misconduct or neglect of duty, if a recommendation to that effect is made by the Governing Body after a full enquiry into specific

XXI. New Fellows.

Three new Fellows have just been appointed by H. E. the Chancellor. They are Mrs. A. N. Chaudhuri, B.A. (Cantab.), Prof. Z. Siddiqi, Ph.D., Asutosh Professor of Islamic Culture at the University, and Mr. Mukunda Behari Mallik, M.A., B.L., M.L.C. We extend to them our cordial welcome.

XXII. Notifications.

(i) *Stephanos Nirmalendu Ghosh Lectureship on Comparative Religion, Calcutta University.*

The Senate of the University of Calcutta will proceed in the month of July, 1935, to appoint the *Stephanos Nirmalendu Ghosh Lecturer* to deliver a course of lectures on *Comparative Religion* at the University.

The lectureship was founded with the object that the Lecturer should endeavour to show that the highest ideal for man lies in love and service to his fellow-men according to the essence of the teaching and life of Christ and that life lived under the guidance of this ideal constitutes the highest advancement of human personality, the acceptance of a particular creed or dogma being of subordinate importance.

The honorarium of the Lecturer will be Rs. 9,000.

The course of the Lectures is required to be delivered in English and is expected to consist of eight lectures which should be delivered not more than twice a week. The lecturer will have to deliver to the University a complete copy of his lectures within a month after their delivery and the copyright in the lectures shall belong to the University.

The lectures are to be delivered during the cold weather of the session 1936-37.

Applications for the Lectureship should reach the Registrar of the University not later than the 30th June, 1935, and should be accompanied by: (*a*) a brief syllabus indicating the scope of the lectures proposed to be delivered, (*b*) a statement of the original work or investigation in Comparative Religion which the candidate may have done.

(ii) *Sir Taraknath Palit Professor in Physics.*

1. Applications are invited for the post of the Sir Taraknath Palit Professor in Physics, Calcutta University.

s brought against him, provided that at such enquiry he shall be allowed adequate opportunity to defend himself.

11. The Professor shall ordinarily vacate his office upon completion of the sixtieth year of his age, unless upon the recommendation of the Governing Body the Senate is satisfied that his services should, in the interest of research, be still retained by the University and in such event the Senate may, on the recommendation of the Governing Body, sanction his retention for a period not exceeding 5 years.

Applicants should state their age and full particulars of their academic qualifications and experience in teaching and research in their applications which should be accompanied by a précis of the particulars to be furnished in a statement form which may be obtained from the Registrar.

Applications, with copies of testimonials (which will not be returned) must reach the Registrar, Calcutta University, on or before the 30th June, 1934.

(iii) *Lecturer in Statistics, University of Madras.*

Applications which should reach the Registrar, University of Madras, Triplicane P. O., Madras, on or before the 29th June, 1934, have been invited for the post of a Lecturer in Statistics on a salary of Rs. 210-15 (annual)-300 per mensem. The appointment will be in the first instance for a period of three years and subject to confirmation thereafter. The lecturer will be required to deliver lectures, conduct classes, and to engage in research and to assist in any other academical work relating to the Departments of the University which require his services. Applicants for the post are requested to forward their applications (9 copies) containing full particulars as to age, nationality, present position and salary, academic and other qualificatoins, teaching and research experience in general and in the subject, together with copies of recent testimonials and names of two persons to whom a reference can be made.

(iv) *Lecturer in Telegu, University of Madras.*

Applications which should reach the Registrar, University of Madras, Triplicane P. O., Madras, not later than 22nd June, 1934, have been invited for the post of Junior Lecturer in Telegu in the Oriental Research Institute, on a salary of Rs. 150-10-200. Applicants must be scholars in Telegu. Preference will be given to scholars who possess a knowledge of English. Claims of distinguished pa in traditional learning and holders of Oriental Titles Examination Diplomas who have pursued advanced study and research will be specially considered. Applications which should be accompanied by testimonials and references, must contain detailed particulars in the following respects: *viz.*, (1) age, (2) nationality, (3) academic distinctions, (4) languages known and standard of proficiency in each, (5) advanced studies pursued and research done, (6) publications if any, and (7) present position.

(*v*). *Imperial Mycologist, Imperial Institute of Agricultural Research, Pusa.*

Applications which should reach the Secretary, Public Service Commission, Simla, not later than 14th June, 1934, have been invited for the post of Imperial Mycologist at the Imperial Institute of Agricultural Research, Pusa. A candidate must be a British subject ar (*a*) have a post-graduate degree in Botany, or its equivalent, (*b*) ha specialised in Mycology and produce evidence of his capacity to conduc direct research work in that subject, and (*c*) have had experience o research work, preferably in a University or Agricultural Colleg The salary attached to the post is (*a*) for a person, not already i Government service Rs. 275-300 (probationary period), 325-25-650 (efficiency bar)-35-1,000, plus a special pay of Rs. 150 per month. Initial pay which is not subject to emergency cut, shall be determined according to qualifications ; (*b*) for an officer already in permanent Government service (other than the Indian Agricultural service) according to the substantive pay which he is drawing at the date of his appointment ; and (*c*) for a member of the Indian Agricultural service, his pay, in the time scale of that service (subject to the emergency cut) with a special pay Rs. 200-50-400, subject to conditions. The post is permanent but appointment will be on probation for 2 years. Application forms and further particulars can be obtained from the Secretary, Public Service Commission, "Kennedy House Annexe," Simla. Applicants for forms must state the name of the post for which they apply.

(*vi*) *Colorado School of Mines, Golden, Colorado.*

A communication from the Government of India, regarding the offer of a scholarship to an Indian student, by the Colorado School of Mines, Golden, Colorado, has been received by the Secretary, Inter-University Board, India, who has been requested to invite applications for the same from the different universities. Applicants should therefore forward their candidature to their respective universities so as to reach the Registrar on or before 9th June, 1934, who will send all applications so received to the Secretary, Inter-University Board in due course. The applications will be forwarded to the Government of India, who will make the selection of the scholar and send his application with their recommendation to the authorities of the Colorado School of Mines, for consideration.

The Scholarship exempts the holder from the payment of all laboratory and tuition fees, but does not include exemption from deposits, Matriculation and Student fees, nor certain fees in Geophysics. This scholarship is for a period of four years or any part thereof, but must be used continuously. The value of the tuition and the laboratory fees will average approximately $250 per year or $1,000 for the four year course. This scholarship makes no provision for living or other expenses. The School of Mines offers courses leading to degrees in mining, engineering, metallurgical engineering, geological engineering and petroleum engineering. Electric courses in coal mining, fuel engineering, geophysics, and the production and utilization of cements, refractories, clays and other non-metallic minerals also offered.

Applicants for Scholarships must satisfy the entrance requirements. Their scholastic standing should be at least in the upper *third* of their high school preparatory, or college classes. Students who have had several years of College work as well as those who have recently completed their secondary or preparatory education are, if other conditions are met, eligible for the scholarship. Applicants should be vigorous, both mentally and physically, and should possess character, courage, determination, force and the ability to think clearly. Specifically, they should possess scholarship and also those other qualifications essential to the making of a *successful engineer*. Students already in attendance at the School of Mines are not eligible for this scholarship.

(*vi*) *Senior Botanical Assistant, Institute of Plant Industry, Indore.*

Applications, on forms to be obtained from the Director, Institute of Plant Industry, Indore, which should reach the Director not later than July 15, 1934, have been invited for the post of senior Botanical

Assistant, to the above Institute. The post will carry a salary of Rs. 250-25-375 per mensem subject to a 5 per cent. emergency cut. Candidates must hold an advanced degree in Botany or Agriculture and have research experience in Genetics or Agricultural Botany. Knowledge of modern development in the statistics of small samples is desirable.